

Th. Hall
SIONS
S V V E E T S :

O R
THE SPOVSES
S P I K E N A R D ;

AND
M Y S T I C A L L M Y R R H E.

BY
T H O M A S B A R N E S.

Preacher of Gods VVord at St Margretts
in New-Fish-streete. LONDON.



NORTON
LIBRARY

L O N D O N

Printed by I. D. for Nathaniell Newbery:
and are to be sold at his Shop at the signe
of the Starre vnder St Peters Church in
Corn-hill, and in Paper-head Alley.

1 6 2 4.

122103



TO
THE RIGHT
VVORSHIPFULL,

the Lady Barrington, Wife to

Sir Francis Barrington; the Lady Eliott,

Wife to Sir T. E. the Lady Barnardiston,

Wife to Sir Nathan. B. and M^{rs} Ioanna

Mildmay, of Tarling-hall in Essex;

the ioy of the justified, in Christ

the iustifier, wished.



Then first I consulted with my selfe, under
whose protection I might send abroad
these Sweets of Sion, [THE SPOU-
SES SPIKENARD, and MYSTI-
CALL MYRRHE] my thoughts fell
(Right Worshipfull) upon you
foure. And, after some conflicts with inward cauills, I did
resolue to make bold with all your names; and so much the
rather, both because, in another Treatise sent forth with
this, I haue made as bold with your Worshipfull yoake-fel-
lowes: as also in regard, the matter handled in these Ser-
mons is such, as be usefull to your soules, as well as any
of theirs, who are true members of that CHVRCH,
and by faith made one with that SPOVSE, whom the
whole Booke of Salomons Songs, (out of which I haue
cull'd these Sweets) in a most sweete, and beauenly streine

The Epistle Dedicatory.

doth treat of. I dare say, that were it not for the Authors wants, here you should finde, and meete with that, which would be both for direction, and consolation; Direction in your carriage, in respect of what you owe to Christ; consolation, for your conscience, in regard of what you reape by Christ. For I am sure, that parcell of Scripture, upon which these Meditations are, doth afford such Rules, such comforts pregnantly, plentifully. In it we haue Christ his loue, the Church her loyaltie. Christ his loue unto his Church, sitting as a King at Table with her, communicating his grace, and fauour unto her, in the Ornaments, and Ordinances wherewith he hath endued her. The Church her loyaltie unto her Christ: first, presenting him with her Box of Spikenard, her faith and good Workes: secondly, praying him for his Bundle of Myrrhe, the pardoning of her sinnes, the refreshing of her soule: thirdly, professing shee would neuer forget the greatnes of his loue, and would endeuour to keepe the sence of his kindnes. This loue of that great husband I wish you the sweet of, with a daily encrease of it, more and more. This loyaltie of the Sponesse I doubt not but hath beene yeelded by your Worships ere now, to Christ the head. The blessing vpon these labours, I craue of God; the Patronage, the acceptance, of these endeuours I beg of you. Which (RIGHT WORSHIPFULL) may I but obtaine: GOD, for that his blessing, shall haue my prayses, You for your acceptance shall haue his prayers, who is

Your Worships to be commanded in
any Christian service to his power;

THOMAS BARNES.



THE SPOVSES SPIKENARD.

Canticles 1. 12. 13. 14.

12. *While the King sitteth at his Table, my Spikenard sendeth forth the smell thereof.*
 13. *A bundle of Myrrhe is my welbeloved vnto me, he shall lie all night betweene my breasts.*



Three Workes did Salomon Write, that the Church of GOD might be the better for that Wisedome which the God of Wisedome bestowed vpon him, *Proverbiall Sentences, Powerfull Sermons, and Patheticall Songs*: which Workes in Canonickall Scriptures, are knowne by these names, *Proverbs, Ecclesiastes, Canticles*, each of which

B

con-

The Spouſes Spikenard.

containeth in it moſt excellent and heavenly matter, but the ſweeteſt of all the reſt is this Booke of the *Canticles*. Wherein, vnder a continued *Allegorie* in the forme of a *Pastorall Elegie*, this heavenly inſpired Poet doth breath out the melodious ſtraines & paſſages of loue mutually interchanged betweene the great Spouſe *Chriſt Ieſus*, and his beſt beloued Bride the *Church*. Amongſt which ſtraines this Text is one, being a part of that heavenly Dialogue betwixt Chriſt and his Church, comprehended in this Chapter. In which Dialogue, two things (to make the parts of this Chapter) are conſiderable; firſt, the Prologue or Entrance into the Dialogue, in the firſt ſix verſes. Secondly, the Dialogue it ſelfe, from the ſeaventh verſe to the end of the Chapter. In the Prologue, the Church doth two things; firſt, ſhe expreſſeth her ardent deſire of a coniugall communion with her husband *Chriſt Ieſus*, in the ſecond, third, and fourth verſes. Secondly, ſhe taketh away the ſcandall, partly, of the crolle which ſhe is expoſed vnto, partly, of thoſe infirmities which ſhe is inclined vnto, both which might be caſt in her teeth by falſe brethren, to vpbraid her for too much ſaucineſſe, that ſhee ſeeming ſo blacke, dares be ſo bold as to deſire communion with ſo beautifull an husband as *Chriſt* is; and this ſhe doth in the fifth and ſixth verſes.

The Dialogue it ſelfe comprehends in it three particulars. Firſt, a queſtion that the Church maketh where ſhee might find her *Chriſt* as a comforter in the time of affliction, as an helper in the time of temptation, in the ſeaventh verſe. Secondly, *Chriſt* his anſwere to this queſtion, in the eight verſe. Thirdly, the excellent praifes which they doe mutually conferre each vpon the other, from the ninth verſe to the end of the Chapter. *Chriſt* praizing the Church in the ninth, tenth, eleventh, fifteenth, ſixteenth, and ſeaventeenth verſes. And the Church commending her *Chriſt*, in the words of this Text, and that from two properties which

ſhee perceived in him, { 1. Greatneſſe in the 12. verſe.
2. Goodneſſe in the 13. verſe.

The

The first of these, Order requireth wee should first deale withall.

12. *While the King sitteth at his Table, my Spikenard sendeth forth the smell thereof.*

BEcause the royaltie of personage, costlines of provision for his Bride, and statelines of presence with his Bride, doe much set forth the *Greatnesse* of a Bridegroom: therefore the Church here commendeth the Greatnes of *HER* spirituall Spouse, from these three particulars. 1. * the royaltie of his person by the stile (*K I N G*) that shee giveth him. *While the King.* 2. The costlines of provision for her, by the Table which shee speaketh of, calling it *His Table.* 3. The statelines of his presence, by his sitting at this Table, *While the King sitteth at his Table,* amplified by the adiunct *sweetnesse*, which her Spikenard did send vnto him, while he was thus present with her; *My Spikenard sendeth forth the smell thereof.*

Parts of the Text.

The reason of the division, because King in the 12. verse is a stile of Greatnes, and welbeloued in the 13. verse a title of goodnesse.

* *Regem non ci- tra magnificen- tia nota appel- latum sponsum Mercer. ad locum.*

The first circumstance in the first part.

The meaning.

* *Brigham.*

b *Mercer.*

Piscat.

c *Isa. 9. 6.*

Doct. 1.

Christ the Churches Spouse is a King.

d *Psal. 47. 7.*

e *Dan. 9. 25.*

f *Chap. 12. 1.*

g *Apoc. 1. 5.*

h *Chap. 19. 16.*

i *Iere. 23. 5.*

* *Luk. 1. 32.*

TO begin with the stile royall which shee giueth him, *While the King.* Howsoever ^a One by King here, vnderstandeth King *Asa*, spoken of 2. *Chron. 15.* and others in the *hystorically* sense, King *Salomon*, yet with ^b others I doe rather *mystically* vnderstand Christ Iesus, the spirituall *Salomon*, and ^c *Prince of peace.* And so our Observation must be this; *That the husband of the Church Christ Iesus is a King.* This is a knowne Maxime, in the prooofe whereof the Scripture is no whit barren. The Psalmist, speaking in the person of the Church, calleth him ^d *our King.* Daniel calleth him ^e *Messiah the Prince.* And ^f *Michaell the great Prince.* S. Iohn in one place of the *Revelation* stileth him the *Prince of the Kings of the earth* ^g; and in another, the *King of Kings, the Lord of Lords* ^h. Herewith squareth that of *Ieremy*, ⁱ *Let hold the daies come, saith the Lord, that I will raise vnto David a righteous branch, and a K I N G shall raigne and prosper, and shall execute iudgement and iustice vpon the earth.* The same thing spake the Angell to *Mary*, concerning Christ, ^k *He*

The Spouses Spikenard.

shall raigne over the house of David, and of his kingdome shall be none end. All these testimonies (with many other which might haue beene alledged) doe manifestly shew this to be a truth, That *Christ Iesus, Sions Spouse, is a King.*

How Christ is
a King, two
wayes.

And if we would know how he came by this Kingly office (which must be answered before the poynt be applyed) wee must vnderstand, that he is a King two wayes.

{ First, By dominion of himselfe.

{ Secondly, By donation from another.

1. First, by dominion and authoritie of himselfe, and so he is *Iehovah*, God equall with the Father, and the holy Ghost, in vnitie of essence, equalitie of potency, maiestie, glory, and soveraigntie over all creatures.

2. He is a King by donation and gift, receiuing the kingdome (as he is *Θεογονος*) or Mediator of the Church from the Father, in which regard he is called *Messiah* in the olde Testament, and *Christ* in the new, which signifie *Annoynted*, that is, *Annoynted of the Father*, and so much he testifieth himselfe; ¹ *All things*, and ^{*} *All power both in heaven and in earth, are given me of my Father.* Thus the poynt is made good and made cleere. It is as vsfull as plaine. For, first of all it lets vs see, the notable dignitie of the Church of Christ. To heare the Psalmist calling her *the DAUGHTER of the King*^m: to heare Salomon stiling her *the Princess DAUGHTER*ⁿ, is to heare her dignitie vnmatchable; but to heare her, her selfe (as shee is the WIFE of Christ) stiling him *the King* in my Text, to heare Christ *the King* calling her his *Sponse*, *his loue*, *his dove*, *his undefiled one*, &c. as he doth in more places of this Booke then one; this is to heare her excellency to be vnutterable. What honour can be paralleled with it? What dignitie is comparable to it? Behold (saith S. Iohn) (to stirre vp attention) *what manner of loue the Father hath bestowed upon us, that we should be called the sonnes of God*. Behold, (may I say, to stirre vp admiration) *what singular kindnes the sonne hath shorne the Church, that shee should be the Wife of God*? If by the grace of adoption, to be the BRETHREN of Christ, can command

¹ Mat. 11. 27.

^{*} Chap. 28. 28

Vse 1.

^m Psal. 45. 13.

ⁿ Cant. 7. 1.

¹ Ioh. 3. 1.

a *Behold* at our hands, then by the vertue of an holy conjunction to be the BRIDE of Chriſt, muſt needs call for a *Behold* and wonder at our hands. And (to ſpeake truth) ſo wonderfull is this dignitie, that except by an *Allegorie* I cannot ſet it forth. We know that that Woman which hath an earthly King to her husband, excelleth all other degrees of Women (though great and noble) in the Land where ſhee liueth, in diuers particulars. For ſhee hath a more noble Guard to attend her, more royall Garments to array her, more coſtly Jewels to adorne her, more ſtately Pallaces to inhabite in, more pleaſant Galleries to walke vpon, then they haue, or at leaſt then its fit they ſhould haue. And doth not that *Woman clothed with the Sunne*, I meane the Church, who is contracted to the Heavenly King, excell all other ſorts and ſocieties of people in the like? Out of doubt ſhee doth: Emperors with all their Monarchies, Nobles with all their dignities, Captaines with all their Victories, Papiſts with all their prelacies, Pagans with all their excellencies, are not comparable vnto her. Her guard are the Angels of Chriſt; Her garments are the robes of Chriſt; Her jewels are the graces of Chriſt; Her dwelling place is the kingdom of Chriſt, of grace here, of glory hereafter; Her walking places are the wayes of Chriſt, for it is onely the privilege of Chriſtians to tread in the ſteps of their ſoueraigne and Saviour. Well then might the Plalmiſt ſay, *Glorious things are ſpoken of thee thou Ciue of God*. I know what opinion the world hath of the Church, deeming her of all people to be the baſeſt, even the very ſcumme and reſuſe of men: I know alſo that her owne members in the time of temptation thinke more hardly of themſelues, then there is either cauſe or warrant; But whatſoever the world thinkes of her, whatſoever poore Chriſtians in the times of diſtreſſe thinke of themſelues, yet it is a certaine thing, that *great honour haue all the Saints*; the poynt in hand informeth vs of no leſſe, when it ſaith, that *Iſraels husband is a King*.

Apoc. 12. 1.
So PARUS,
and others expound it,

Pſal. 34. 7.
Heb. 1. 14.
Apoc. 12. 1.

Pſal 87. 3.

O nunquam ſaris expenſam credentium dignitatem. Muſcul. in Explan. Pſal. 45. v. 9. Olf. 2.

Pſal. 149. 9.

Vſe 2.

For the ene-
mies of *Sion*.

Secondly, this poynt is not without its Vſe, for the ene-
mies of the Church; For, firſt it may be bent AGAINST
them by way of terror. Secondly, it may be directed To
them by way of counſell.

1. By way of
terror.

Firſt, I ſay, it may be a ground of terrour AGAINST
them, for the wrongs that they offer to the members of
Chriſt. Ah poore wretches, are they aware whom they op-
poſe! conſider they whom they ſet againſt! they perſecute,
wrong, oppugne, them who are the Wife of Chriſt Ieſus, a
glorious Bride, whoſe husband is a King; King, not onely
by donation from the Father, but alſo by dominion of him-
ſelfe. Meane men (yee know) if they loue their Wiues,
will not ſee them wronged if they can helpe it, much leſſe
will Kings brooke the iniuries that are offered their
Queenes. That treason which is ſpoken or plotted againſt
them, they take as done to themſelues, and will be revenged
for it. And will the King of Kings, that Great Prince, Chriſt
Ieſus, doe leſſe for his Wife, the Church? No, no: he paid
too deare a price for her, as not to maintaine her cauſe, and
avenge her quarrell: and if he vndertakes to defend her,
then woe to thoſe that offend her; *Better a Mill ſtone were
hanged about their neckes, and they caſt into the miadeſt of the
Sea.*

* Iof. 10, 3-26
verſes.

2 Iof. 5. 15.

3 Iof. 9. 27.

4 Pſal. 84. 10.

5 Mat. 11. 11.

6 Dan. 6. 24.

I remember in the Booke of *Iofhua*, how thoſe * five
Kings were ſerved for Warring againſt the *Gibeonites*, that
were entred into league with *Iofuah*; the Captaines trod vp-
on their neckes, they were hanged vpon five trees againſt
the Sunne: And will not the great * *Captaine of the Lords
Hoſt* tread vpon THEIR neckes, and puniſh THEM in
his wrath, that ſet againſt thoſe that are entred not onely in-
to league, but alſo into contract with Ieſus, our ſpiritual *Iof-
uah*? Be but a man a Water-bearer to the Congregation of
Israel, or a 2 *Doore-keeper in the houſe of God*, or like *Iohn
Baptiſt* 3 *leaſt in the Kingdome of heaven*, his wrongs ſhall be
righted, his cauſe ſhall be avenged. What became of them
that ſet againſt *Daniel*? were not their bones broken, and
their bodies eaten with the teeth of Lyons 4. How ſared it

with

with thoſe that bound the three Children, and caſt them into the fiery Furnace? were they not ſcorched to death with the flame of the fire? Did not ^d Lice gnaw out the bowells, and doth not a curſe lie vpon the name of *Herod*, who murdered *James*, and imprifoned *Peter*, the ^e ſervants of the Lord Ieſus Chriſt? What end came *Nero* vnto, that vnnaturall Monſter, who imbrued his hands in the blood of his owne mother, wife, kindred, and others^f; that cruell Lyon, as *Paul* calls him ^g, who murdered and maſſacred the poore Chriſtians? If that be true, which is ſtoried of him, his owne ſword did he ſheath in his owne blood, and became his owne Butcher*. In times of later perſecution amongſt vs, what fearefull endes did thoſe butchers come vnto, that ſlew the Saints. Some had their gutts carried about the ſtreets vpon Bulls hornes^h; others dyed maddeⁱ; others were ſtrucke dead with the immediate hand of God^k as they haue ^l *Diotrephes*-like beene prating and inueighing againſt the members of Chriſt, in their Pulpits. And therefore I tell thee, tis dangerous meddling againſt the Saints, it is fearefull to flout at them, to backbite them, ſlander them, hate them, deviſe & praſtiſe miſchiefe againſt them. What? longeſt thou to haue *Sions King* to breake thee in pieces, and the^m *Lyon of the tribe of Iudah* about thy cares? Alas man, if the rage of an earthly King (as *Salomon* ſpeaketh) be like the roaring of a *Lyon*ⁿ, what ſhall Chriſt his wrath be againſt his owne and his Brides aduerſaries? Is he thinkeſt thou a King onely I N his Church, and T O his Church, to rule it by his Word, and guide it by his Spirit, and not as well a King F O R his Church, to auenge the wrongs thou ſhalt dare to offer vnto it? Oh, fond wretch, doe not deceiue thine owne ſoule; *Vengeance belongs to him and he will repay.*

That therefore I may uſe this point by way of counſell, let me perſwade a little with thee; Doe no wrong to the Church of Chriſt, or any member of the ſame. Remember the charge that the Lord himſelfe giueth; *Touch not mine annointed, and doe my Prophets no harme*^o. Touch them not with thy tongue, ſhoote not out bitter words againſt them.

Touch

^c Chap. 3. 22.

^d Act. 12. 23.

^e Iam. 1. 1.

^f 1 Pet. 1. 1.

^g Sueton in vita Neronis.

^h cap. 24. 35.

ⁱ 2 Tim. 4. 17.

* Auſon de 12. Caſar Matricidag; Nero proprio ſe perculit enſe.

^h Fox Martyr: Olog. edit.

Anno 1596.

Page. 712.

Idem ibid.

ⁱ Page. 1904.

Melanſt. ſbron.

l. 11 p. 20.

^k Fox. Mart.

1908. & 1417

^l 3 Ioh. 9.

^m Revel. 5. 5.

ⁿ Pro. 19. 12.

Deut. 32. 35.

2. Part of the uſe to *Sions* enemies, viz. Counſell or perſwaſion.

^o Pſal. 105. 15.

* *Motive 1.*

Against this
crueltie the
King Christ
bendes his
wisedome and
his power.

*Ledere servos
Dei & Christi
eius persecutio-
nibus desine;
quos laesos ultio
divina defen-
dit. Cypr. Tract.
contra Demetr.
fol. 72.*

* *Motive 2.*

To wrong the
Church is vn-
equall and
vniust dea-
ling.

1. With Christ
himselfe.

Touch them not with thy Pen, frame no bitter writings a-
gainst them; touch them not with thy hand, offer no vio-
lence vnto them; touch them not with thy head, invent no
ill against them. For what shall it avale thee to wrong them,
when as their husband Christ is a King. * A King, I say, and
therefore wants no wisedome, but is able to goe beyond
thee, beest thou as craftie in thy fetches as the Serpent was;
A King, I say, who wants no power, but is able to confound
thee, wert thou as mightie in thy courses as euer proud *Se-
nacherib* was: and both his Princely policy, and Kingly po-
tency, shall concurre and meete together for thy ruine, ra-
ther then his Wife shall suffer at thy handes any more then
what shall turne to her eternall well-fare. Is it not a vaine
thing for thee to attempt that which both the wisedome and
power of Christ opposeth it selfe against?

Besides, there is little reason, nay it is against all reason,
that thou shouldest doe harme vnto the Saints, for neither
doth the Husband nor the Wife giue any iust cause vnto
thee. First, for the husband and King himselfe. What wrong
did he ever doe thee? Hath he ever dealt vnmercifully and
cruelly with thee? Is it not by His patience that thou art
kept out of hell, so long agoe, so many wayes deserved by
thee? Is it not by His goodnesse and providence, that thou
hast health, libertie, peace, prosperitie, &c? Nay, doth He
not in the motions of his Spirit, which thou quenchest, in
the ministry of his Word, which thou despisest, make most
free and gracious offers of his owne precious blood, to saue
thy soule from euerlasting damnation, & saued thou might-
est be, if thine impenitent and vnbelleeuing heart did not
reieect and set light by these offers? Answer me, by whom
hast thou, thy beeing, life, and moouing, and euery good
thing that thou doest enioy? and is this the recompence of
his kindnesse, to abuse and despise his Wife, his beloued
Wife, and persecute him in his members? What an vniust
and vnequall thing is this? What? Must His Wife of all
other in the world, be accounted factious, seditious, trou-
ble-States, traytors, that speake against *Cesar*, not worthy to

live

live in a Common-wealth, &c? Serueſt thou this King thus indeed for his goodnelle? Oh iniury moſt horrible, Oh wrong moſt intollerable, which thou wilt neuer be able to anſwere, when he ſhall come in the Clouds to avenge the blood of the Saints.

* Apoc. i. 7.
Mat. 24. 30.

Againe, As Chriſt himſelfe on *his* part giues thee no iuſt cauſe to hurt his Church, no more doth ſhee on *her* part; for what iniury doth ſhee doe thee? Shee refuseth indeed to run to the ſame exceſſe of ryot with thee. Accounteſt thou *this* a wrong. In *this* (if thou haſt but eyes to ſee) ſhee is more thy friend then thine enemy, becauſe ſhee would not by any bad example hearten and harden thee in the way to damnation; contrarily, by her good example ſhee would allure thee To, and invre thee IN the way to ſalvation. Beſides, By *HER* meanes thou doeſt enioy much good. Were it not for *HER*, thy houſe would be burned over thy head; for when there ſhall ceaſe to be a Church vpon the earth, all things thereon ſhall be melted by fire*. Many a time doth ſhee confer with her Kingly Spouſe for thy good; ſhee entreateth him (if it be his bleſſed will) to turne thee from thy ſinnes, to ſaue thee in the heavens; By *her* prayers ſhee ſtopps many a iudgement from lighting vpon thee, ſhe fetcheth many a bleſſing from heaven for thee. For Gods ſake then be not ſo vniuſt, as to harme thoſe, for whoſe ſake the very world it ſelfe is vpheld & preſerued, and by whoſe meanes thou thy ſelfe doeſt enioy a great deale of good. Nature condemnes iniuſtice againſt the beſt friends. Let me then beſeech thee, (if thou beſt not altogether inexorable, inflexible) for this cauſe not to offer ſuch iniury to the children of God, ieſt not at them, rayle not vpon them, bend neither thy craft, nor thy crueltie againſt them. * They haue buffetings and temptations enough *within*, they had need be ſpared and freed from troubles *without*; Hath thy malice then added to the meaſure of their afflictions? Get thee vpon thy knees for it, powre out the ſongs of complaint againſt thy ſelfe before the Lord for it, meeke her husband the King in the way, make thy peace with him for the abuſes thou

2. It is iniuſtice to the Church alſo.

* 2 Pet. 3. 12.

* Mor. 3.

The Spouses Spikenard.

hast offred her his Wife, be not sayd nay vntill a bill of pacification, and reconciliation be sealed for thee; purpose thou and promise him neuer to serue him so in his members any more; learne to loue them as much as euer thou hast hated them: and doe this speedily too, least that this great King and Bridegroom of the Church, like a *Leopard in the way*, and a *Beare robbed of her whelpes*, rise vp against thee, ^r *teare thee in picces and there be none to deliuer thee.*

Thirdly, is Christ a King? This iustly taxeth the folly of a great many in the world, who care not for, who seeke not after, who like not of a matching and marrying with Christ Iesus. He comes vnto vs as a Wooer, in his Word, with his mercies, offering a large ioynture vnto vs in the possessions of grace here, in the portion of glory hereafter, and faine would he haue entertainment at our handes, but we will none of him; iust like *Ierusalem*, (against whom he takes vp a bill of complaint by *S. Luke*) *I would haue gathered you together as an henne gathereth her chickens vnder her wings, but you would not?* All the day long stretcheth he forth his hand^e, but we are a gainsaying people. If now and then we afford him a good looke, and a faire word, by hearing a *Sermon vpon the Saboth*, by receiuing the *Sacrament at Easter*, by a little superficial attendance vpon his ordinances, (when we are vrged to it) thats all he gets at our hands: To giue him our consent, to be content to be inuisibly contracted vnto him, and to forsake all other onely to cleaue to him, this we will not by any meanes grant him, the greatest number of vs. Oh that so roiall a Suter, should be so basely serued at the hands of such base creatures. Would any poore mans daughter serue a rich mans sonne after such a fashion? Would a meane subjects childe deale thus with a Prince, with a King? Shee would not, except shee were a foole, or franticke. Ah fooles then, & vnwise that *WEE* are, to giue this Princely Wooer so cold a well-come. Haue we no regard to our owne good? can we not see when we are well offred? What? thinke wee that we are well enough, rich enough of our selues? Alas

Apoc. 3. 17. we, (Laodicea-like) "are wretched, miserable, poore, blind, and naked,"

Hos. 13. 7. 8.
Psal. 50. 22.

Vse 3.
Reproofe of
those that
neglect an
vnion with
Christ.

Luke 17. 37.

Rom. 10. 21.
Isa. 65. 2.

The Spouses Spikenard.

II

*naked, stript and robbed of all the wealth which once we had in our innocent condition ; so meane, so beggerly, that except we get him into vnion with vs, to be our husband, and inrich vs, it had beene good for vs if wee had neuer beene: Why then should we be so fottish, so enuious to our owne weale, as to reiect those treaties of marriage with himselfe, that he proffers vs. I guesse at the cause of this, & (I thinke) not amisse. We (like to some Wiues that loue to play rex, and are loth to be vnder rule) deeme the conditions too strict, which his Spouse must conforme vnto, & this marr's the match. Oh ! Oh ! * First, he requires spirituall chastitie at our hands. His Wife must be a Virgin, * *haue dones eyes*, * single and simple, not to admit of any Mate with him, *Ezechiel's y harlot*, and *James his adulteresse*, he cannot away with. That we should part our loue betwixt Mammon and him, him and *Belial*, him and Satan, he will not tolerate, the whole man must be kept chaste wholly for him: If wee entertaine either sensuall pleasures, or sinfull profits, as our Paramours, we are no Bride for his fellowship.*

Secondly, He must haue obedience at our handes ; a like subiection as was imposed vpon *Eue* to her husband, doth he looke for indeed ; he tells vs if wee will match with him, our desire must be to him, he must rule ouer vs, and of necessitie wee must *b reuerence*, (that is) be in submission vnto him.

Thirdly, He would haue vs *c forget our owne people, and our fathers house too*. Looke as *Israell* must forsake her idols which shee worshipped in the time of Pagan idolatry *d* ; as the *Gentiles* must forget and leaue the Iewish rites and ceremonies vnder the Gospell *e* ; so must we forget our old *country manners whatsoever f*. Our teeth must not be set on edge with the foure grapes that our fathers haue eaten. That we should retaine any dregs of the vaine superstition, or keepe any smacke of the vile conversation of our forefathers, that we should follow the euill cUSTOMES of euill people amongst whom we liue, will not he at any hand yeeld vnto : He that forsaketh not father, mother, children, friends, and all for

Cavills of some (now a reproouing) that care not for Christ.

* I.

That heties to vnreasonable conditions.

* Psal. 45. 14.

Isa. 37. 22.

* Cant. 1. 15.

* Ezech. 23. 5.

* Iam. 4. 4.

2.

* Gen. 3. 16.

* Psal. 45. 11.

3.

* Psal. 45. 10.

d As *Cyrril* expounds it.

Catech. 7.

e So *Lyranus*.

f *Iust. Marr.*

in Dialog.

cum Trypho.

Τῶν πατρῶν

ἡν παλαιῶν

ἐθῶν ἐπιλα-

θεῖται.

Luk. 14. 36.

2 Luk. 9. 23.

1 Io. 15. 19. 21

Luk. 21. 17.

1 Gen. 21. 9.

Gal. 4. 29.

Ex. 5. 5. 6 &c.

1 Sam. 2. 19.

1 Sam. c. 24.

26. &c.

1 Iere. 32. 2.

Gen. 39. 20.

Act. 16. 23.

1 Kin. 22. 27

Ezek. 1. 1.

Dan. 6. 16.

See Parvus

(in Apoc. 2. 13.

Apoc. 2. 9.

Isa. 53. 3.

Mat. 11. last.

My yoke is easie,

& my burden light.

The cavills

quelled,

So literally

the word re-

rence him, im-

porteth.

Psal 45. 11.

1 Bez. 4. Para-

phrase vpon

Psal. 45.

2 Ioh. 8. C. m-

penfibi.

Paraphraſticè,

Est autem ut

ſciat hic rex

dominus tuus

dignus cuius in

genua pronolu-

ta ſupplex ſis.

2 Hier. li. 1. ad-

verſus Iovin.

3 Seruium ſem-

per viuere.

4 Ezek. 23. 3.

Chriſts ſake; he that preferreth the pleaſing and imitating any of them before him, is not worthy of him. Here is another condition.

There is another yet, which is not the leaſt. They that fellow and follow him, muſt take vp their croſſe: He tells vs the hardeſt in Wooing time: if we be his Diſciples, we ſhall be *hated for his name ſake*, ſcoffed at with *Iſaac*ⁱ, oppreſſed with *Iſrael*^k, accuſed^l, hunted^m with *Dauid*, imprifoned with *Ieremy*ⁿ, ſtocked with *Iofeph*^o, fettered with *Paul* and *Silas*^p, fed with the bread of affliction with *Micha*^q, carried into Captiuitie with *Ezechiel*^r, plunged into the den of Lyons with *Daniel*^t, fired in the brazen Bull with *Antipas*^u, robbed of goods, ſpoyled of life with *Polycarpus*^v. In a word, perſecuted and oppoſed, & men of ſorrowes with himſelfe*. Theſe indeed, are the conditions He tyes his Wife vnto, and theſe things, He propounds vnto vs when he comes a Wooing vs, and hence it is we are ſo loath to be contracted vnto him. Hard termes indeed to meere naturaliſts, who haue no eye to ſee the royaltie of the perſon, nor the recompence of reward that he brings with him: But to a man that hath any ſound iudgement in ſpiritual matters, theſe *Articles* are eaſie and reaſonable enough, if wee may take the Bridegroomes owne word*. Let vs examine the caſe a little. Is it more then reaſon, that, a great Prince (making choiſe of a peaſants daughter to Wife) ſhould requeſt and require a reſervation and preſervation of her chaſtitie, loue, and loyalty for himſelfe? Muſt *Pharaohs* daughter* obey *Salomon*, and is it much for the Church to obey her *Salomon*, Chriſt Ieſus? To him onely it is meete (ſaith y one) thou ſhouldeſt be ſubiect, as to thy Lord; I would haue thee to know (ſaith 2 another) that this King thy Lord is worthy to haue bended knees, and a bowing heart. Againe, ſhall *Valeria*, the wife of *Seruius* (of whom^a one of the Fathers reporteth) not conſent to marry another, ſaying; *Seruius my husband liueth ſtill*: and ſhall *Ieruſalem* play the Harlot, ſuffering Egypt, Aſſyria, the world, the Deuill, and corruption to *preſſe and bruiſe the teates of her Virginitie*; as though her husband Chriſt were quite

quite dead, and without being? Muſt *Sarah* forſake her owne Country ^d, *Rachell* leaue her fathers familie ^e, to follow their husbands? and may *Sion* ſtay in Sodom ſtill, not leaue the rotten errors, & corrupt manners, of her old fathers houſe? May ſhee ſay as the Romaniſts doe at this day, *I beleene as the Church beleueneth*, though they know not how the Church beleue; or as the Libertines doe, *We will doe as our fathers haue done, as our neighbours doe, we will play on Sundayes, keepe merry company, loue good fellowſhip, ſuch doe ſo, wee will none of theſe preſciſe orders in our families, our fathers neuer taught vs this, nor did this*; ſhall ſhee (I ſay) ſay thus? Shall *Michol* incur the diſpleaſure of *Saul* ^f for *Daniels* good; and ſhall the Church be loth to beare rebuke for Chriſt his ſake, and ſinch backe becauſe of troubles? Is it too hard, for Chriſt to require conſtancie and patience at her hands? *What great thing I pray is required, (ſaith & one) when euery Wiſe owes the like to her husband*! What want of equitie is in theſe conditions? let any man iudge. Or put caſe theſe termes were vnreaſonable. Yet this husband is an *heauenly King* (you ſee) and that makes amends for all, lighteneth the burden, and qualiſieth the ſeeming tartnes of theſe Articles. But its come to *Calvins* ſaying; ^h *Hereupon groweth it, that we be ſo ſtately and proud (we will none of Chriſt) becauſe we conſider not how precious a treaſure God offret h vs in his onely begotten ſonne. If this vnthankfulneſſe letted not, it would not griene vs after the example of Paul, ⁱ to account whatſoener we ſet moſt ſtore by, to be but dung, and right nought, that Chriſt might enrich vs with his riches.* Worthy therefore to be blamed, are all thoſe, who, (becauſe they muſt keepe themſelues chaſt from whooring after their owne pleaſures, and profits, yeeld obedience to Chriſts will, ſuffer troubles for his name, renounce their ſuperſtitious and corruptions for his ſake) cannot, will not accept thoſe treaties of communion with himſelfe, which in loue he tendereth vnto them. What ſayd I? Worthy to be blamed? Nay (their contempt of the royaltie of his perſon, and richnes of his portion being conſidered) they are worthy to be excluded from euer hauing ſhare in that excellent

^d Gen. 12. 5.
^e Gen. 31. 14.

^f 1 Sam. 19.
12. 17.

^g Muſc. in Pſal.
p. 357. A.
*Quaſo quid
magni exigitur
cum idem cum
ingiſuo debeat
vxor.*

^h In Pſal. 45.
v. 11.

ⁱ Phil. 3. 8.

Uſe 4.

Exhortation
to make much
of *Levi*, who
labours in
matching vs
to Chriſt.

^k Gen. 24. 31.
32. 33.

^l Iſa. 52. 7.

Rom. 10. 15.

cellent G L O R Y, which he hath prepared for his owne.

Fourthly, Is *Iſraels* Spouſe an heauenly King? What reuerent regard and good well-come ought we (then) to afford Gods Miniſters, who come vnto vs and deale with vs about a Match with Chriſt Ieſus. Wee know what reſpect *Rebeccah* gaue *Eliezer*, *Abrahams* ſervant^k, when hee came vnto H E R about a Match with the Patriarch *Iſaack* his Maſters ſonne: how much made on a Princes meſſenger to a poore mans daughter, about ſuch a matter ſhould be, wee may eaſily coniecture; and ſhall not we account the^l ſeete of *them beautifull, that bring vnto vs the glad tydings of peace*; and that tell vs, that the ſonne of God would faine be married vnto vs? God forbid, but we ſhould. Alas, alas then what an heauie inditement at the day of iudgement, will be brought IN againſt the vnthankfull world, for the bad entertainment that it yeelds vnto the Lords Levites, and labourers in this buſines. We come from the King of heauen, as his Ambaſſadors, we talke with people about this Spouſe, and (according to the talent which the Lord hath lent vs) we acquaint them with the comelines of his feature, the ſtatelines of his perſon, the greatnes of his portion, we direct them how to entertaine him, ſhew them the way how to obtaine him, &c. And yet (lamentable it is to conſider) ſome deride vs, ſome diſgrace vs, and many deale vniuſtly with vs. Men and brethren, what ſhall wee doe? Shall we deſiſt? Hath the Lord taken an oath of vs (as *Abraham* of his ſervant) that wee ſhall ſeek out a Wife for his ſonne, and ſhall we deale falſely and faithleſly in our errand? Oh, let vs labour to ioyne ſtill, even heauen and earth, Chriſt and the Church. We haue not our names, and offices of^m *Levi* for nought. Pray we for a bleſſing vpon our trauaile, asⁿ *Eliezer* did; ſhun we not to declare all the counſell of God^o, for any by-reſpect whatſoeuer; and then albeit our meſſage be not entertained by All, as we doe deſire, yet a good *Rebeccah* will make vs well-come for the tydings that we bring her of this heauenly *Iſaac*, and the comfort wee ſhall reape in this, will countercheck the diſcomforts that may be occaſioned

by

^m *Levi* ſignifieth ioynd.

ⁿ Gen. 24. 12.

^o Act. 20. 27.

by the contrary. And as for the Egyptian Dames, *Philistins Dalilabs, daughters of Heth*, and wicked ones, who care the lesse for vs, by how much the more wee vrge them to this Bridegrome; let them liue single from Christ if they list; one day they will curse the time, that euer they set so light by so weightie a message, so Princely a marriage.

Fiftly, I may vse this poynt as a Motiue to stirre vp Christians, to sollicite Christ for the good of their brethren, a part of his Bride, who are vnder the rod, and the flaile, for the Gospells sake. His Kingly office, is an argument, that there is neither want of wisdom, nor defect of power, to bring to nought, the subtile policies, and cruell practises of those Romish Pblood-hounds, and heathenish Atheists, who hunt after the ruine of Gods *Israel*. Hauing then such an one to speake to, why should our prayers be either few or cold? Nay, why not more then ordinary in extraordinary times of need? What an heauie case is it, that in the 9 day when the Lord calls vs to mourning, to weeping, to balanesse, and girding with sackcloth, there should be ^r ioy and gladnes, slaying Oxen, and killing sheepe, eating fleshe and drinking Wine! Oh, that this principle could learne vs better things. Needfull it is (now if euer) for vs that wee should; well it would be with vs, if we would euen importune this Bridegrome for his church, with the Prophet *Dauids* argument; *Thou art my King, O God, command deliverances for Iacob*. Use 5.
Advise to pray
for the church
in affliction.

The Iesuits.

Isa. 32. 12.
Vers. 13.

Psal. 44. 4.

Finally, what a number of sweet rills doe flow from this fountaine, to comfort and atcheere the children of God. Speake thou afflicted Christian, what is it that troubleth thee? The Deuill dogges thee, doth he not? Corruption clogsthee, doth it not? Peradventure thou thinkest, thou shalt not hold out to the end: It may be the reproches of neighbours, the malice of enemies, the feare of death, and the like, doe disquiet thee. Well, whatsoever it be that griueth thee, proue but thou that Christ Iesus hath wooed thee, and won thee to himselfe, and this poynt will glad thee and comfort thee. Use 6.
Comfort to
the faithfull.

What

Comfort,
1. Against
Satan.

Gen. 3. 15.

Rom. 16. 20.

* Quo impetu
venerat, eodem
impetu pulsus
est, & quantum
formidinis, &
terroris attulit,
tantum forti-
tudinis inuenit
& roboris. Cyp.
Epist. 1. 1. Ep. 1.

2. Against the
rebellling of
nature against
grace.

Psal. 68. 19.

Isa. 14. 2. 3.

3. Against
doubting of
perseverance.

Coloss. 1. 19.
Chap. 2. v. 9.

What though that Arch-adversary to thy peace, and thy soule, the Devill, will not let thee alone, but is euer and anon molesting of thee, with such and such assaults, setting vpon thee. Remember, thy husband is a King : and this seed of the Woman hath broken the head of that serpent, and victoriously conquered this Prince of darkenes, insomuch, that though he doth nibble at thy heele, yet this Prince, this God of Peace, shall tread him downe shortly under thy feete ; And then all his darts that he hath shott out against thee, shall be retorted vpon himselfe, to the wounding of his own pate. Yea, and this be thou surely perswaded of too, for thy husband, the great King, will haue it so, such is his pleasure, and can haue it so, such is his power. So that the Devill cannot be so violent against thee, but Christ will be as valiant against him for thee *.

Secondly, Fearest thou that thy corruptions will subiugate thee to their former yoake, and prevaile over thee, because they are continually stirring against the worke of the Spirit in thee ? Consider still thy husband is a King ; and by consequent, he hath mastered sinne for thee, even in thine owne flesh, * he hath led captiuitie captiue, he hath layd chaynes vpon thy lusts, and hath taken such order for the continuall decrease of euill in thee, that (like as it was fore-prophefied, the Israelites should the Babylonians) so thou shalt take those Corruptions captiues, whose captiue thou wert, and thou shalt rule ouer those thy spirituall oppressors, and rest shalt thou haue from this thy sorrow, and thy feare, and from the hard bondage, wherein (before conversion) thou wast made to serue^r.

3. Standest thou in doubt, whether thou shalt haue grace enough to bring thee to heaven, and is this a discomfort vnto thee ? still keepe the memoriall of this poynt in thy thoughts. In this thy King dwells the fulnes of the God-head bodily, and the absolute riches of all graces, which graces are the iewells that he mindes to furnish and fill thee withall continually. Will a Princely wooer be sparing in his gifts ? will he marry himselfe with one, whom he meanes to make

a bill of divorce against, after there hath passed a most sweet Communion betwixt them for a time? Or what? Can he not for want of *might*, or *lones* he not for want of *will*, to make that good which he promised, when he sayd, ^b *I will marry thee to my selfe FOR EVER?* yea, and that *in righteousness, in iudgement, in faithfulness, and knowledge?* When tookest thou him euer *tardy*, or *faithles*? He would not be *thy Prince, thy Sovereigne*, if he meant not to guide thee by his law, and governe thee with his Spirit, vntill he even bringeth thee to glory. Wherefore, if here be thy feare, comfort thy heart with that which the Apostle hath, *Heb. 12. 28. the kingdome which thou hast received* (yea, hast receiued alreadie) *cannot be shaken.*

^b Hof. 2. 19.
10.

Fourthly, Doth the world powre contempt vpon thee? Art thou set at nought? canst not haue that esteeme amongst men, which thou desirest and deservest? I see little reason why this should trouble thee; If it *doth*, here is comfort against I T also. Thou hast a K I N G, whom thou art married vnto, yea, the K I N G of heaven and earth, which if the world knew (as it doth not, in which thou liuest as a stranger, and vnknowne vnto thee) it would be twice advised, ere it would dare so much as to haue any base thought, or contemptuous conceit of thee. But the world knowes none but her owne bratts; and thou (being of the of-spring of God^{*}, a member of *Iehovahs* familie, yea, a Spouse made fit for the King himselfe) shee knowes not thee, esteemes not thee, any more then a foole doth a prize, put into his hand. Which contempt thou needest no more care for, and at which thou needest be no more cast downe, then a Noble-mans Wife, or a Princes Bride, when (being in a strange Countrey, and vnknowne what her house and husband is) shee is either despised, or not esteemed, according to her owne, and Spouse his worth.

4. Against contempt.

^{*} Act. 17. 29.

Fifthly, Art thou not onely despised, but also mis-vs'd in the world? Doe the persecuters of the truth, ^c *who are of the Denill their Father*, goe about to wrong thee any kinde of way, in thy *name, state, person, life, or libertie*. Here is thy

5. Against persecution.
^c Ioh. 8. 44.

D

Shield

Shield still against discomfort. Thy husband is a *King*; and the time will come, when He will be knowne to be a *King* in the midst of thine enemies: Told I not thee, that he is^d *Michael the great Prince, that STANDETH for the people of God*. Never louing husband stood more stoutly for his Wife, then he hath stood and doth stand for his *Well-beloued*. Remember what he did for his ancient *Israel*, he reprov'd even *Kings for their sakes*^e. What is become of *Og*, the King of *Basan*, and *Sehon*, King of the *Amorites*, who were great and mightie Princes? Are they not perished long agoe? Felt they not the heauines of his revengefull hand? And what is *His hand* shortned^f now, that it cannot *redeeme*? or hath it no power to *deliuer* now as well as then? Yes, yes, & *Before the day was I am he*, (saith the *L O R D*, speaking of deliuering *Israell* from the handes of *Babylon*, and *Babylon* into the handes of *Chaldea*) and there is none can *deliuer* out of my hand. *I will worke, and who shall let it?* The Lord^h at thy right hand, (saith *David* speaking of *Christ*) shall strike through *Kings* in the day of his wrath, and wound the heads ouer diuers *Countrys*. Wherefore comfort thy selfe with these things, against trouble and persecution, be it verball and *Ismaell*-like, or reall and *Iesabell*-like. For *I am* (saith *Christ*) *the Lord, your holy one, the Creator of Israell, your King*.

6. Against the
feare of death.

Lastly, if *Death* be the King of terrors vnto thee: and thou doubtst how thou shalt well-come, and away with this pale Sergeant when he comes with heavens fore-decreed Writt to arrest thee, consider, that this thy *Christ*, thy King, hath like a stout Commander, and vnvauquishable conquerour, charged this Sergeant to doe thee no hurt, trod this enemy in the dirt. He told thee he would doe it long before he came; *Oh death, I will be thy death; O graue, I will be thy destruction*: according to his promise, he did doe it when he came; for *he hath spoyled principalities and powers, made a shew of them openly, and triumphed ouer them*. And now, since he is gone into heauen, he hath left thee a Writt of assurance for it, enrolled in the Writings of that famous Doctor of the *Gen-*

¹ Hof. 13. 14.

¹ Col. 2. 15.

tiles; ^m He ~~must~~ raigne, till he hath put all things vnder his
feete; the last enemy that shall be destroyed is death. God for- ^m 1 Cor. 15
bid then that this ⁿ Rider vpon the pale horse, should vpon the ⁿ 25. 26.
thought of his comming, either driue colour out of T H Y
face, or courage out of T H Y heart. Let them feare death,
who are out of Christ, who feare not this King. But as for
thee, whom Christ hath linked to himselfe, insult thou ouer
Death, as Death doth ouer the sonnes of vnbeliefe, ^o O death ^o 1 Cor. 15
where is thy sting? O graue where is thy victorie? Thankes be ^{55. 57.}
vnto God which giveth me victory through Iesus Christ our
Lord. Thus (I say) whatsoeuer the temptations be that
trouble thee, the discomforts be that molest thee, arising
either from the thought of the Devils subtiltie, from the
sight of thine owne infirmitie, from suspicion of the want of con-
stancie, from the contempt of neighbours, malice of enemies, or
feare of death, tune but this Text with the voice of faith; in
this Text, strike but vpon this string, harpe vpon this poynt
with the finger of faith, (That Christ the Spouse of the Church
is a King;) and it will make such Musicke to thy soule, that
like as (when David played before Saul) the wicked spirit ^p 1 Sam. 16
went from him, so the troubled spirit will goe from thee, or ^{23.}
els at least that disconsonant, and disconsolate, noise betwixt
faith and feare, to disquiet thy conscience, will be well qua-
lified, and allayed. And so an end of the first poynt in the
first part, let vs now set vpon the second. Which is the
royall provision that this royall person makes for his beloued
Bride. For as he is a King, so he hath a Table, which Salomon
here in my Text, calleth

His Table.] Or (as some Translations haue it) *his repast.*
Either of which readings (as the learned obserue) the ori-
ginall will beare; but the former doe I follow.

A Table, we know, in the proper, and natieue significa-
tion, is a frame of Wood, made to eate meate vpon, in which
sense we cannot take it here; nor yet for corporall meate,
set vpon the Table to refresh our bodies withall. For the
Kingdome of God consists neither in meates nor drinckes,
as the Apostle sheweth ^{9.} We must therefore vnderstand it

The second
circumstance
in the first
part.

The Inter-
pretation.

⁹ Rom 14. 17.

Metaphorically, and taking it so, I find varietie and diversitie of Expositions amongst *Interpreters*.

- R. b. Selomoh.* ^{Fol. 117. fac. 2.} Some of the *Jewes*, whom *Genebrard* quoteth, ¹ thinke it to be *Sinai*, the mount where the Law was deliuered to *Moses*, and whence he descended in hast when the *Israelites* erected and worshipped the golden Calfe: But this cannot be, because it is a confining of this Text to the state of the *Jewish Synagogue* at that time; when as yet the holy Ghost hath a larger ayme then at that. One of our owne *Countrymen*, thinkes it to be meant particularly of the *Congregation of Iudah, Benjamin, Ephraim, &c.* who gathered themselues together at *Ierusalem*, in the third moneth of the fifteenth yeare of the raigne of ^u *Asa*. This opinion I will not censure, yet I dare not subscribe to it. For *this* also I take to be a setting too short boundes to the Text. We will walke in a broader way, and allow larger limits (with other sound and learned Writers). I know Saint *Luke* speaketh of a ^{*} Table, whereat Christ promised his Disciples to sit and eate; and that intimates the *heauenly dainties* they should partake off in his *Celestiall Paradise*, the Kingdome of glory: which some ^{*} doe vnderstand in this place. But with ^{*} others, I vnderstand the Word and Sacraments, the dyet of the Church; wherewithall shee is fed and refreshed spiritually, as men are corporally with meates and drinkes set vpon their Table; Neither doth this swerue from the *Canon of Scripture*: For is not the Kingdome of heauen, that is, the *Word* of the Kingdome compared to a *Supper*, and to *Meate that perisheth not*? And doth not the Apostle call the *Sacrament* of his last Supper, *A Table*? And whereas it is called here, *HIS Table*, it intimates, that *HE* is the Founder of this Feast. For who giueth the *Word*, the *meate that endureth to eternall life*, if not ^{*} the sonne of man, whom the Father hath sealed: And the Sacramentall Table, is called the *Table of the LORD*^a. I know indeed that Christ feedeth and feasteth his Church with the internall graces, and comforts of his Spirit, but because these follow to be considered off in His *Sitting* at this Table, therefore my intent is in this onely, to
- insist*
- In that place recited out of the Corinths.*

inlist on the externall dishes of his Ordinances : And so makethis the Doctrine.

That this King Christ, spreades a Table, and makes provision of *Doct. 2.*
the Word and Sacraments for his Church. This is one of the things which the Church setteth his greatnelle forth by in my Text, in so much that now, with the Prophet *Dauid*, every member of the same may say, * *He maketh me to feed in* * *Psal. 23. 2.*
greene pastures. This is that which our *Author* signifieth elsewhere, when he brings in *Christ* in *Wisedomes* name, not onely building her an house, and erecting a Church, but also making provision for the inhabitants of that house. *b* *Shee* *b* *Pro. 9. 2.*
hath killed her victualls, shee hath mingled her wine, shee hath prepared her Table. In another place, he is brought in vnder the similitude of a *King*, making a marriage dinner for his sonne, and sending forth his servants, the *Ministers* of the *Gospel*, to toll in guests, and tell them of the feast, both how bountifull it is, and how ready it is ; *Behold I haue prepared* *c* *Mat. 22. 33.*
my dinner, my Oxen and my Fatlings are killed, and all things are ready *c*. And that this feast is peculiarly provided for the Church, it is plaine in the same Parable *d*. Where we may *d* *Verses 5. 10.*
see, that they which did set light by the seruants call, the Ministers invitation (asthey that are out of the Church doe) are threatned, not to taste of that Supper ; and onely those are admitted as fit guests, whom the servants gathered out of the high wayes, whom the Ministers of the Gospel are made instruments to turne out of the high way of sinne that lea-
deth to hell, through the Preaching of the Word. And who are they, but the Church ? Herewith accordeth that of *Esay*,
* *Vpon this mountaine* (meaning the Church) *shall the Lord* * *Isa. 25. 6.*
make a feast of fat things, a feast of Wines on the lees, of fat things full of marrow, of Wines on the lees well refined. So then deny *See Ezek. 16. 23.*
it we cannot, (truth evincing it) that Christ hath a board spread for his Bride, richly furnished with such spirituall dainties, as his Word and Sacraments be. And not without cause.

For why, he would haue his Church to grow, and thriue. And how grow ? Two wayes in addition of mem-

Reason.

The Spouſes Spikenard.

bers, in augmentation of graces ; in multitude, and in meaſure. As therefore there is need of temporall foode for corporall growth, ſo of theſe ſpiritual Ordinances, for this ſpiritual growth.

First, He would haue it to grow in multitude: he would haue ſuch daily added to the Church, as are ordained to be ſaued, that like as *Ephraim, Manasseh, Simeon and Benjamin* fell from *Iſrael* vnto *Aſa* in abundance^e; ſo there may be an acceſſe of Elect ones vnto him out of Satans hands, euery day more and more: and this cauſeth him to giue *8 gifts vnto men, and to appoint ſome to be Prophets, ſome to be Apoſtles, ſome teachers, ſome Paſtors,* with this Commiſſion, *h Gather my Saints vnto me,* for the ** augmentation of my body,* or addition of members therevnto.

Secondly, He would haue his Church grow in meaſure, his Will is, that they which are added to the Church, ſhould haue grace augmented in their hearts, to be more *fat, flouriſhing, and well liking in their ageⁱ*; therefore he giues them the *k ſincere milke of the Word, that they may * grow thereby.* And giues he not alſo, not onely Baptiſme, as the Sacrament of Initiation, but alſo, *The Lords Supper* for confirmation? Nay, by the adminiſtration of the one, and communion at the other, doth he not ſeale vp remiſſion of ſins by his blood, to the conſcience of the beleever, for the ſtrengthening of his faith, increaſing of his loue, and bettering of his obedience? So that the beleever may haue equall recourſe to Water in Baptiſme by meditation, to Bread and Wine in the Lords Supper, by participation, to ſtay his faith on, to ſtrengthen his faith by, when either the malice of Sathan againſt him, or the reliques of vnbeliefe in him, ſhall raiſe any ſtorment of Deſpayre, to weaken the ſame.

This being ſo, makes firſt of all againſt thoſe that care not for the Word, that contemne the Sacraments; vnto whom if the Miniſters cry in the Prophets termes, (*¹ Hoe, euery one come yee to the Waters, Come, buy, Wine and Milke without money, and without price,*) they ſtoppe their eares againſt this call, make excuſes when they are bidden. One hath a

Farne,

^e 2 Chron.
15.9.

^e Ephel. 4. 8.
11.

^h Pſal. 50. 5.

* πρὸς τοὺς
καταρτίσ-
μον.

ⁱ Pſal. 92. 14.

^k 1 Pet. 2. 2.

* *Dicimus qui-
dem cibum om-
nem perficere ea
qua aluntur,
Ec. Dyoniſ.
Areop. libro
Epiſtol. fol.
183. b.*

Vſe 1.

¹ Iſa. 55. 1.

Farme, another hath Oxen, another hath a Wife to please, another his Market to follow, another his Dice, another his Dogs; one cannot tarry in the Church while the Sacrament of Baptisme is administring; another is at oddes with his neighbour, and he cannot come to the Communion this ycare: And thus while one feedes vpon his pleasures, another vpon his profits, another on his beattly and revengefull lusts, the most hauing *the broth of abhominable things in their vessells*^m: This Table of Christs spreading is not so frequented, so regarded as it ought to be. Which contempt of Gods Ordinances, how worthy of reprehension it is, this poynt declareth.

^m Isa. 65. 4.

Should some Prince, or Peere of a Kingdome, make a great feast, furnish his Table with all manner of dainties, yea, with such costly delicacies, as he feedeth his owne Queene, or Spouse withall, and should send forth his servants, to invite guests to that feast, bidding to come who haue a list and well-come; and they that are thus bidden, should make excuse, and say; *Alas, I haue a poore neighbour dwells by me, he hath invited me to a cold Sallet, or a dish of herbes, in which regard I cannot come*: were he not worthy to be Chronicled for a man without wisedome? Might not his friends that loue him, well reprove him, for so carelesse contemning a Princes call, and for preferring a dish of Pepons at a poore mans house, before the royall dainties of a great mans Table? they might very well: In like manner, may not they be as deservedly shent, that shall preferre their earthly commodities, their fleshly vanities, nay, their diabollicall impieties, before these supernaturall meates, and spirituall bitts of the Word and Sacraments? Knowest thou of whose providing they are? art thou aware for whom they be prepared? are they not of the *King, Christ*? are they not for the Church? and can that be course fare, which is of so royall a preparer, and for so royall partakers? Verily, I may say to thee, as *Elihu to Iob*; *Thy soule abhorreth daintie meate*ⁿ. ⁿ Iob 33. 22.

Let me expostulate a little with thee. Why can the doctrine of salvation, relish no better in thy pallate? How is it that the
Temple

Temple cannot hold thee, while the Childe is a Baptizing, but out thou must be running, as if it were an Ordinance concerned thee not? Why wilt thou chuse rather to liue in wilfull malice with thy brother, then come and partake of the Lords Supper? Or wherefore art thou so seldome at it, when as thou maiest so often haue it? If I were but acquainted with thy maladie, I would apply a remedy, according to the skill the Lord hath giuen me. Oh that I knew but what would get thee a better stomacke. If thou wouldest but provoke thy selfe, to vomit out the loue of the world, and of thy lusts, which like poysonous crudities lie cloddering vpon thy stomacke, thou wouldest haue a better appetite; and this honey-combe would not be loathed by thee. But if thou beest past cure, then I haue done with thee; Goe thy wayes to thy huskes with the filthy Swine, to thy Venison with prophane *Eſau*; sell thy birth-right for pottage; make excuses; frame pretences to keepe thee from this Feast, yet I must be terrible in my wordes vnto thee, This *King* that makes this Banquet, will be wroth with thee; ° and will send forth his Armies to destroy all such as thou art.

° Mat. 22. 7.

Vſe 2.

But now in the second place, as for thee whom counsell is like (by the blessing of God) to preuaile withall, thee doe I perswade, yea, earnestly entreate, to frequent this Table, these Ordinances; neither thy age, sex, condition, gifts, inward or outward, can excuse thy absence, or preiudice thy admittance. Hither thou *must* come, the King doth enioyne thee; hither thou *maiest* come, he will accept thee; on these dainties thou *maiest* feed, thy *meannesse* need be no impediment to thee; on these dainties thou *must* feed, thy *greatnesse* can be no plea for the contrary. And for thy encouragement hereto, know thou:

Adotine 1.

First, That Christ will set no *base* fare vpon his Board, for his best beloued Bride. If the Cookes doe marre it sometimes in the dressing, (as Fryer-like Preachers doe, powdering the Word with the dust of their owne inventions; or as the Papist-like Prelates doe, adding creame, salt, oyle.

oyle, spittle, and the like trash to Water in Baptisme, and defiling the Lords Supper with that abominable idoll of the Masse) yet the fault of that is not in the King, and *Kekar* of the Church. It is sweet, it is excellent as it comes out of his handes, ^p sweeter then the honey; of ^q price aboue Rubies; ^p Psal 19. 10. more to be desired then gold, yea, then much fine gold: ^q Iob 28. 18. The costliest meates, the delectablest drinckes that are, are but course in comparison of it. God forbid then thou shouldst abhorre it. Get thee to a good Cooke; abhorre the Masse; Baptize not thy Childe by a Seminary; and come but to this Table, stay but at this Table with a reverent regard, and thou shalt finde that I tell thee no lie, such sweetness shalt thou taste, such goodnesse shalt thou see in the meanest of these Ordinances, euen by thine owne experience.

Secondly, Consider, that it cannot be sayd of this foode as *Paul* spake of indifferent meates and drinckes, ^r *Neither if we eate, are we the better, nor if we eate not, are we the worse.* ^r 1 Cor. 8. 9. For thy admission to the Church, if thou beest not yet called, thy growing vp in grace, if thou beest converted, hangs vpon these Ordinances, as vpon secondary necessary helpe; Sayd I not before, this meate the Feast-maker provideth for the growth of the Church? How can the Church then grow in number one the more for thee, if thou despise Prophesying? How canst thou grow in measure, if thou carest not for Preaching, makest no vse of thy Baptisme, prouest a superficial and seldome guest at the Lords Table. As then thou tenderest thy conversion to grace, thy confirmation in grace, so delight to be a guest at this Board which Christ spreadeth, take pleasure to make vse of those Ordinances, which like spirituall provision, he hath made readie for his Church, in the Sermons which are Preached, in the Sacraments which are administred amongst vs; knowing that to be a truth, which a Father saith; ^r *When spirituall things doe call vs, no excuse of subordinate busines will serue the turne.* ^r *Chrysost. in Math hom. 70. Cum spiritualia vacant, nulla occupationis excusatio est.*

Lastly, Hath Christ made such spirituall provision for his Church? then from hence, to their singular comfort,

may all Gods people, that are pinched with penury, assure themselves, they shall neuer starue, for want of needfull sustentance. He that can giue the Kingdome, with the righteousness of *that*, can cast all other outward necessities vpon vs: He that can and doth spread his Table for the soule, will prepare victuals for the bodie. He can provide a Table for his *Israel* in the Wildernesse. *Dauids* soule can he satisfie with Marrow and Fatnesse, in a dry and thirstie Land. It is his honour to be franke and royall to his owne. And indeed he that hath bin so liberall as to giue himselfe, must needs with himselfe giue all things else. Thou complaineest thou hast not so full a purse, so ouer-flowing a Table as others haue; knowest thou not that Sheepe, when they goe vp to the belly in pasture, are in danger of rotting, and that barer Common were better for them? Thy Shepherd sees it is better safetie for thy graces, to furnish thee with a mediocritie, rather then fill thee with a superfluitie of outward blessings. Tell me, hast thou not provision for the soule, the Word, the Sacraments? If Yea; this is a *Beniamins* messe, fise times better then thy brethrens messes, which haue nothing but the world in store for the time of life, and wrath in store against the day of death. The fruition of the greater and better should alwayes counteruaile the want of the lesfer, and worfer. Browne bread and the Gospell (said Mr *Bradford*) is good cheere. Say thou poore Christian, Is not thy body as strong to labour, and thy children as well liking as theirs that haue more abundance? thou canst not deny it.

* Psal. 23. 1. Plucke vp a good heart then, and say with *David*; * *The Lord is my feeder, therefore I shall not want. He lets not my soule starue, therefore he will not let my body famish.* Resolue on this, I say. For it is a greater dishonour to his bountie, then thou art aware off, to thinke that he will with-hold any needfull good thing from any that lead an holy, pure, and upright life^x.

* Psal. 84. ver.

The third
circumstance
in the first
part.

We haue now done with the second thing, which the Church commendeth her husbands greatnesse by. The last remaineth to be handled, which is his presence and residence

reſidence with HER, implied by HIS *Sitting at Table*.

While the King SITTETH at his Table, my Spikenard ſendeth forth the ſmell thereof.

THIS circumſtance ſubdiuideth it ſelfe into two members. 1. The fruition the Church hath of Chriſts ſight and ſitting, couched vnder the terme of *Sitting at Table*. 2. The fruit Shee gets by it, and returneth for it, in the ſmell that her *Spikenard* ſendeth forth.

We will ſet theſe ioynts together in the meaning, and not handle them a-part, becauſe they come vnder the ſame particular head.

While the King Sitteth at his Table, my Spikenard, &c.

Sitteth]. The Rabbines, who (as I remembred before, The Interpreter by King, vnderſtand *Iehovah*, and by *Table*, Mount *Sinai*) doe by *Sitting at Table*, take to be meant, the preſence or reſidence of the Lord vpon that Mount with *Mofes*, when he delivered the Law vnto him. Others, referre it to the preſence of *Aſa*, when he was in the middeſt of the *Iſraelites*, congregated and gaſſetred together, to make a Covenant with the Lord. But thou knoweſt (READER) I haue ſhunned theſe paths from the beginning. Others, expound it of the preſence of *Chriſt*, alluding to the preſence of *Salomon* with his Bride, on the day of his marriage. And amongſt theſe, I finde ſome difference; one vnderſtanding his glorious ² preſence in *heauen*, where he *Sitteth*, partaking of cæleſtiall ioyes: ² Another his gracious preſence with his Church in this world. Now that the preſence of *Chriſt* is here ſignified, it is probable, yea, very probable: Becauſe a man cannot ſit at the ſame Table with another, but they muſt enioy the preſence of one another. But, whither his glorious preſence alone, or his gracious alone, or both be here meant, that's the queſtion. For mine owne part, albeit I dare not peremptorily exclude his preſence in glory, (be-
cauſe whiles he is at Table with his Saints on earth, he is as

² *Piſcator. Doms
fruitur gaudijs
Cæleſtibus. Mo-
nophora qualibet
Mat. 8. 11.
2 Merc.*

well at repaſt with his Saints in heauen, and whiles the one hath his gracious preſence here, the other hath his glorious there) yet I doe rather encline to his preſence by grace here: And that for theſe reaſons.

The reaſons
of the mea-
ning of the
word, *Sitting*.

First, Becauſe it is held generally, that this verſe is the ſpeech of the Church militant, ſpeaking and ſhewing what her husband is to her, and doth for her, euen in this life.

Secondly, Becauſe of the end of her ſpeech, which is to invite the daughters of *Ieruſalem*, (that is) them that are without the Church, to come to Chriſt. But what ſtronger argument, to this purpoſe, could ſhee uſe, then one taken from the enioying of his preſence, as well by grace here, as in glory hereafter. For little courage to come to Chriſt would men haue, if ſo be there were no comfortable ſight and preſence of him to be had in this life, as well as in that which is to come. So then by *Table*, being vnderſtood (as hath beene already ſhewed) the Word and Sacraments; by *his Sitting at this Table*, is meant *his preſence by grace with his Church by his Ordinances*.

My Spikenard ſendeth forth the ſmell thereof.

One of the *Iewes* by *Spikenard* here, vnderſtands the worſhip which the *Iſraelites* did yeeld vnto the golden Calfe; and by the *ſmell* that it caſt forth, the noyſome ſauour that this Idolatry ſent vp to the Lord, whiles he was with *Moses* on the Mount, which was ſo ſtrong and loathſome, that the Lord was faine in haſt to ſend *Moses* downe vnto them.

Another, by *Spikenard*, vnderſtandes the *covenant* it ſelfe, which the Tribes made before the Lord, in the 15. yeare of *Aſa's* raigne: and by the *ſending forth the ſmell thereof*, he meaneth the ſounding forth of that *Vow* with a loud voice, with *Trumpets* and *Cornets*, and ſuch like Inſtruments of *Muſicke*. But letting theſe paſſe, others doe by *Spikenard* vnderſtand Faith alone; others Good workes alone; others, both Faith and Good workes. This laſt iudgement I follow, in regard of the reſemblance betwixt *Spikenard* and Faith, betwixt *Spikenard* and Good workes. * First, for the

re-

2 Chron. 15.

14.

* Ambroſ in
Pſal. 119.

Nunc autem
redoler fides:

Ideoq; dicit

Eccleſia: Nar-
dus mea dedit
odorem ſuum.

* P. ſc.

* Mercer. and
Geneb.

* How Faith
reſembleth
Spikenard.

reſemblance betwixt Faith and it. *Spikenard* is a very ſweete and fragrant herbe, with a tender roote; full of leaues vpon the top, of which eares ſpring forth, full of fruit; Of this herbe an ointment is made, (which it ſeemes was in much uſe in *Salomons* time) which hath a threefold, or rather foure-fold vertue, to comfort the heart, to helpe againſt the weakneſſe of the ſtomacke, defects of the braine and ^f eyes. And is not faith much like.

^f *Dioſc. lib. 1. cap. 6.*

First, It is a very ſweete and fragrant vertue, it perfumes whatſoever we doe, without which it is *impoſſible to pleaſe* God.

^g *Heb. 11. 6.*

Secondly, It hath a tender roote, it ſprings vp in a broken heart, in a conſcience wounded, bruised, and prepared ^h.

^h *Perk. Ca- nichif.*

Thirdly, It comforteth the heart, by the apprehenſion, and application of the promiſes.

Fourthly, It availeth againſt the diſeaſes of the ſtomacke, it keepeth from caſting vp the ſpirituall food, as ⁱ *Spikenard* from caſting vp the corporall, it helpeth againſt carnall and earthly diſeaſes, it moderates the affections.

ⁱ *Dioſc. l. 1. c. 6.*

Fiftly, It is full of leaues, he that hath it makes profeſſion of Religion.

Neither is it, in the laſt place, void of fruit, for faith makes a man as well to praſtiſe as profeſſe.

Now as Faith in *All of theſe*, ſo Good workes in *Some of theſe* things, are like to *Spikenard* alſo: and chiefly in reſpect of the comforting qualitie of it. For Good workes doe comfort occaſionally, not onely the hearts of the doers themſelues, as the example of *Iob* proueth (who drew comfort from his holy life, when he was almoſt at the doore of death,) but alſo the hearts of others, who deſire the glory of God, and credit of the Goſpell; as the fruits of loue in *doing*, and *patience* in ſuffering, amongſt the *Theſſalonians*, were a great reſreſhing and crowne of *reioycing* to the holy Apoſtle, yea, made both *Paul*, *Siluanus*, and *Timothens*, to glory of them in the *Churches*. Thus we ſee, what is to be meant by *Spikenard*; ſo that [*My Spikenard*] is as much as, *The*

How good Workes reſemble *Spikenard*.

¹² *Theſſ. 1. 3. 4.*

The Spouses Spikenard.

Faith and Good workes of me the Church militant. Now in that shee speakes of *Sending forth the smell thereof*, we must know that *Salomon* alludes to the custome of his dayes, in the Easterne parts of the world, where the *Hebrewes* were, whose manner was at their Nuptialls and Banquets, for the Brides and Wiues, to besweeten themselves with sweet oyntments, whereof *Spikenard* was one, that they might savour all ouer their Boardes, to giue not onely other sitters by, but also (and that chiefly too) their husbands content; and it seemes, the abuse and excellēce of this the Prophet *Amos* taxeth very sharply; ¹*Woe to them that eate the Lambes out of the Flocke, and the Calues out of the middest of the Stall, that drinke Wine in Bowles, and Annoynt themselves with the chiefe Oyntments.* It seemes (I say) that *Salomon* alludes to this, to note out vnto vs, that the Faith and Good workes of the Church, doe smell sweetly in Christs nostrills, and cast forth a savour vnto others. Will you now, at length, haue the summe of all in a word? take it thus.

¹ Amos 6.4.6.

Paraphrase.

So long as my Kingly husband, Christ Iesus, is present in his Ordinances, with me the Church militant, the faith and good workes of my members, doe savour sweetly before God, and amongst men. The poynts that offer themselves hence to our consideration, are these three.

1. That in his Word and Sacraments, Christ is present with his Church.

2. That whiles he is so present with her, shee sendeth forth the saour of Faith and good Workes.

3. That they which haue sound faith, and bring forth good fruit, may lawfully professe, and speake of the same.

Doct. 3.
Christ is present with his Church in his Ordinances.

TO beginne with the first; *While the Church enioyeth the Word and Sacraments, shee enioyeth the presence of her Beloned.* For as *Table* importes the provision he makes for her, so doth his *Sitting at Table*, his presence with her. He deales not with his people as a man that invites guests to his house to a feast, who, when they are come goes his way from them, beares them no company; but as He bringeth them *hither*,
so

The Spouses Spikenard.

31

so He is with them *here*. *Where two or three are gathered together in my name, I will be in the middest amongst them.*^{m.} ^{Mat. 18. 20.}
 In the Parable before cited, we ~~made~~ ^{read}, that the King came in to see the guestsⁿ; not onely (as it is likely) to marke their carriage, but also to beare them company. It is the speech of the Church, in the mouth of the Prophet; *The third day we shall live in his sight.* ^{Hof. 6. 2.} Where, by the third day, some vnderstand, the time of the Gospell, and, by *living in his sight*, Christ his presence in the Gospell, with the Spouses readinesse to heare his sayings^o. Looke as Gods presence was in Israel with the Arke, so is it amongst his people, with his Word, and Sacraments; *I am with you to the end of the world*, as he told his Disciples, and can he be absent in his Ordinances?

^o Zarch. in H. f. ad loc. Praestitum dicitur audientes. Ioh.

But here the onely Question is, How he is present with his people in these Ordinances? *How in the Word? How in Baptisme? How in the Sacrament of the Lords Supper?* ^{Qu: 1. How Christ is present in the Word.}

For the first, follow but me in tracing out the Metaphor, and you shall haue satisfaction. ^{Ans.}

A King sits at Table with his Queene, not onely to feed with her, but also to carue to her, to conferre, and to be merry with her. So Christ is present with his owne, in the Preaching of the Word. 1. as a caruer, 2. as a conferrer, 3. as a comforter. First, (I say) as a caruer, for doth not he proportion his Doctrine in the mouthes of his Ministers, to the capacitie and necessitie of his hearers? Cutting such a bit out of such a Text, and such an one out of another, directing his Stewards wisely, and aptly to apply their studies in private, their Sermons in publique, to the occasions of their hearers? He carues resolution to her in her doubts, confutation in her errors, correction for her disorders, &c. Secondly, doth he not in his Word familiarly confer with his Bride, reuealing his minde plainly to her in those matters that are mysteries to the world. A man that sits at the vpper end of the Table with his Wife, talkes in her care, happily the rest heare the sound of his voice, but yet know not, conceiue not the scope of his speech, the onely vnderstands.

A similie.

P Zanch. Tom. 5
in Epist. ad E-
phes. p. 152.
Verbum enim
sinceris auribus
auditum, im-
primetur in
corde Electorū
per Christum:
b.e. per Spiri-
tum Christi.

Qu: 2. How
Christ is pre-
sent in Bap-
tisme.

Ans.

• Act. 2. 39.
Gal. 3. 27.
• Polan. Synr.
l. 6. c. 55.
• Id. ibid.
Ablutio per
sanguinem
Christi, est iu-
stificatio.
Ablutio per
spiritum Chri-
sti est regenera-
tio.

stands his meaning, and is acquainted with his will; So, reprobates heare the Word as well as the elect, but the elect haue Christ whispering that in *their* eare out of his Word, that the *reprobate* can neuer attaine vnto, though he goes as farre as a temporary faith can carry him, so that though *both* haue the sound, yet but *one* hath the sence, the sence (I say) in a right apprehension of the meaning of it, in a liuely feeling of the operation of it. For (as P One sayth) *The Word which is heard with pure eares, doth take IMPRESSION in the hearts of the ELECT alone, by Christ, or the spirit of Christ.* Thirdly, Christ is present in the Preaching of the Word, as a comforter. For whiles the Doctrine of the free fauour of God in Christ, of reconciliation with God by Christ, of the excellent priuiledges of the faithfull, remission of sinnes, salvation in the heavens, &c. is founded and preached, are not the soules of beleeuers many times ravished, comforted, refreshed, by the inuisible working of the holy Spirit?

For the second Question, thus may we answere it, that Christ is not present in Baptisme, to take away the roote of originall sinne, as if it could not remaine in the partie Baptized; nor to conferre inuisible grace, simply by the element of Water, as if grace were necessarily tyed to the Sacrament, and none could haue it, except they were Baptized, nor yet thirdly to imprint an indelible Character in the soule, that can neuer be blotted out, as the Schooles would haue it. He is not (I say) either of these wayes present in Baptisme. But, first to *seale* vnto vs our admission into the covenant of his grace, and communion with himselfe, and with his Saints: Secondly, to *represent* vnto vs, and *Sacramentally* to *show* vs, by the outward washing of Water, the inward cleansing of our soules by his blood, that is, by *iustification*, and by his Spirit, that is, by *sanctification*. Thirdly, to *put vs in minde* of our repentance, new obedience, courage, and care, to show our selues his Souldiers, by warring and fighting against the Deuill, the world, and the flesh. So then, you see, that three wayes Christ is present in Baptism.

tisme. 1. As a sealer of the mutuall couenant betwixt Him and his Church. 2. as a representer of the benefits he will bestow on his Church, if shee keepe *her* conditions. 3. as a remembrancer of the duties shee owes to him, if shee would haue him keepe *his* conditions.

Lastly, to answer the third Question, How Christ is present in the *Lords Supper*? We must know, that he is not there *Transubstantially*, as though the Bread and Wine were turned into the body of Christ, flesh, blood, and bones, as our adversaries the Papists hold; nor yet *Consubstantially*, * by an existence or hiding his inuisible body, in, with, vnder the Bread, as if there were no figure in the Sacrament, as the *Vbiquitarians* hold^u; but *these* wayes first to keepe vs mindfull of his death, which he endured for vs, in which regard, some haue called the Lords Supper, * a *Sacrifice of remembrance*. Secondly, to *strengthen our faith*, in the assurance of the continuance of his loue, and to ratifie, the pardon of our sinnes, our title of adoption, our interest in grace, our right to glory, to our soules. Thirdly, to *arme vs against Idolatry*, that partaking of the Lords Table, wee may not communicate at the Table of Deuills. Fourthly, to *preserve vs in the way of obedience*. Fifthly, to *assure vs of the resurrection of our bodies at the last day*, according to Christs owne speech; * *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him at the last day*. And lastly, to signifie vnto vs, and ascertaine vs of our vnion with himselfe, as *Paul* declareth, when he sayth; *The cup of blessing which we blesse, is it not the communion of the bodie of Christ* y. Thus we see, not onely *THAT*, but also *HOW* Christ is present with his Church in his holy and sacred Ordinances. Let vs now consider, to what end the Doctrine serueth, and what *vs*es it affoordeth, which are diuers.

First, It informeth vs of the reason, why Gods people doe so diligently frequent the house of God, are so often present at his Ordinances; (to wit) because they meete their husband, their King, their Sauour, in *such* places, at *such* exercises.

Qu: 3. How Christ is present in the Eucharist.

* *Existencia vel absconsione corporis inuisibilis in, sub, cum, pane.*

^u Chemnit Har. Evang. cap. 83. col. 1586. At

verò hinc inferre velle. Ergo in Doctrina

Sacramenti, propositio (panis est corpus meum) etiam est

figurata, hoc verò absurdissimū, & Christi

ingenio prorsus contrarium est. Vide etiam.

Col. 1587.

1588.

* Μνημονικὸν ὑπομνηματισμὸν Sacrificium.

¶ 1 Cor. 10.

21.

¹ 1oh. 6. 54.

² 1 Cor. 10. 16.

Use 1.

If a poore man, comming to a great mans house, findes the Master of the house to bid him well come, to beare him company, to entertaine him with good cheere, merry talke, and kind invitations to come oftner; would you wonder to see that poore man euer and anon at that rich mans Table? So it is with the children of God. A great many marvaile at them, what they meane to run so to Sermons as they doe; *Once a day (say they) cannot content them, but they must heare twice; (say they) the Saboth cannot suffice them, but they must out on the weeke day. If Baptisme be administred, they will not out of the Church by any meanes; If there be a communion euery moneth, they must be at it euery time, as though once, or twice in a yeere, were not sufficient, wee wonder at it.* Doe you so? it is because you know not, *whom* they see, *whom* they finde present, *whom* they meete withall *here*. They see the King here, even the King of heauen and earth. And although they haue his presence in their houses, shops, fields, walkes, and closets, yet they know *here*, He is present after a speciall and peculiar manner, to conferre with them about deepe secrets, to earne bitts to them, according to their necessities. If they be *erroneous* in their iudgements, they finde him here to informe them, if *scrupulous* in their consciences, they finde him here to resolute them, if they be *drowsie* in his seruice, they finde him here to rowse them, if *fallen into any sinne*, they finde him here present to rayse them, if *heauie* in their hearts, here he is to accheere them, if they *haue mistaken their way*, here he is to direct them. In these Ordinances, they finde their faith strengthened, the couenant of Gods grace sealed, their vnion with Christ ratified, their assurance of persevering in grace, of raising from death, and rainging in glory, confirmed; and what not? Marvaile you then, what they doe frequenting such places, where the Word is Preached, and the Sacraments administred?

What wife that loues her husband, doth not delight daily to converse with him at his Table? Marvaile therefore at *thy selfe*, rather that *thou* and *thy companions* take no more delight in *such places*, at *such exercises*, then *you* doe: and cease

wondering at *them*, who come hither to be recreated, and accheered with the gracious preſence of their *great Bride-grome*. Albeit, I deny not, but ſome doe (as the people in Chriſts dayes did) follow him for the^z *loanes*, ſome for his *miracles*, ſome for *one* corrupt end, ſome for *another*, yet there is an holy and choſen generation, who follow him in his Ordinances, becauſe they know he *Sitteth at Table* in the ſame, and doth communicate vnto them ſuch gracious glaunces of his countenance, as Reprobates are like neuer to partake off.

^z Ioh. 6.

Secondly; Is Chriſt preſent with his Church in his Ordinances; What meane the Papiſts then to take vpon them ſo tedious a taſke, as to runne to *Compoſtella* to ſee his holy coate (which they ſay is there, though no man knowes how it came there) and to *Ieruſalem*, to viſit his Sepulchre? Oh folly to be pittied, if not to be derided. Thinke they to finde Chriſt in his coate, finde his preſence in the graue? Is this one of their meritorious actions? See Chriſtians, ſee their ſimplicities. Chriſt ſits not *there*, is not ſo preſent *there*, as he is in his Church, and *with* his Church. If Chriſtians who goe but halfe a mile to heare a Sermon Preached vnto them, to be made partakers of the Sacrament, doe not make a better Pilgrimage then this is, and meete not with their well-beloued Spouſe, Chriſt, ſooner, then *theſe ſimple deluded ſoules*, by making ſuch *ſuperſtitious* Voyages can, then note me for a teacher of lyes?

Vſe 2.

Thirdly, This poynt may be applyed by way of reproofe to a great number, who care neither how *unpreparedly* they come to Gods publique Ordinances, nor how *irreligiouſly* they behaue themſelues at the ſame. A man may ſay (and ſay truly too) there is no Table of mortall man more taken vp with vnmannery gueſts, with rude, with vnciuill company, then this Table, whereat Chriſt *sitteth*, and affordeth his preſence.

Vſe 3.

Fiſt, Concerning the comers to his *Word*, it would make a Chriſtian heart to bleed, to conſider what manner of people; and after what manner moſt people come to the Preaching

1. Vnreuerent comers to the Word,

ching of *that*. One comes with his *eyes scarce open*, closed vp with that excrementall moisture of *ignorance*, which the spirituall sleepe in sinne breedeth, with an vnderstanding so darkened, that let the King by his servants lay bitts before him, he cannot see them, Preach as plainely as they can, he cannot vnderstand them ; Another comes *without his knife*, and when he is at the Table here, his hand is in his Pocket, and so benumbed, that he cannot pull it out, to take and cut the meate that is set before him, I meane he comes *without faith*, without will to beleue the Word, without an heart to apply the same to his necessitie, according to the nature of the doctrine which is deliuered. A third comes with *the old Grecian disease*, the *Athenian itch* in his eares, that except the Preacher doth amaze his hearers with strange & vncouth straines, aboue the reach of plaine people, or tell of some strange thing, he is not for their humour ; If he striues with himselfe to speake to the capacitie of the meanest hearer, and to knocke vpon the conscience of the wickedest liuer, in the plaine euidence and demonstration of the spirit, as, that learned Doct̃or of the *Gentiles*, Saint Paul did ^a, how nestles he, how lookes he on the glasse? The itch doth so trouble him, his *Athenian* desires doe so distemper him, that he thinkes euery quarter an houre till the plaine fellow hath done: and it may be, he will haue the manners (as the manner of some is) to rise from the *Board* while the best dish is a caruing, the best point in handling, which might doe him most good, if he would but stay and take it with him. A fourth comes with a *dirtye face*, and *hands* imbrued in blood, a drunkard, a swearer, a lyer, a deceiuer, an Vsurer, a mercilesse oppressor, and *knowne* to be so, as *manifestly* as the dirt is to be seene vpon the *face*, that it hath defiled, and *blood* on the *handes* (without a gloue) that are besmeared with it. A fift sort, come all vnbraced before (I had almost said, with breasts layd out like Whores and *Iezebells*) but I am sure, with breasts open, with hearts naked, vnarmed, vnfenced against the least assault, for want of due preparation ; insomuch, that if the *Devill* doth

doth but shoot the dart of *pleasure*, the *world* of *vaine profit*, and the *flesh* play its part, while the Minister is speaking and they hearing, they are so stricken, so intoxicated, so vainly busied, that they get no more good to their soules, then *they* to their bodies, who, sitting at a Kings Table, doe so drcame of honours and preferments, which shall *never* be, that they minde nothing lesse then the bits that are carued them, and the meate which is before them, and so rise without tasting one bit of the feast. A sixt comes *without his girdle*, without *sinceritie*, hypocritically, formally, for fashion, company, and custome. A seaventh commeth in the *Deuills habite* (if the Deuill hath any habite) in a strange dresse, *proud* like the Deuill, and *craftie* like the Deuill. So *proud*, that he thinkes, he knowes as much as any can teach him ; and therefore if the Preacher trips a little, and doth not carry his matter smoothly and Scholler-like before him (as all cannot, for all haue not an equall gift of Art and vterance) he laughs in his sleeue ; or else so *craftie*, that he comes to catch the Minister, as the *Scribes* to trap our *Sauionr* and entangle him in his talke, not with a simple, and honest heart, to learne Gods will, and to haue a sight of Christ, to supply the necessitie of his soule. And lastly, who amongst vs all doe not come many times with *dirtye feete*, with impure affections, into Gods Sanctuary, bringing a great deale of worldlinesse, a great deale of drowlinesse with vs. And albeit, we haue smarted for it (in being sent away from many a Sermon, without the sweet bits we were wont to haue, as a iust desert of our negligence to prepare our selues) yet we haue not so shaken off our slightnesse of preparation as we should ; *Who, who* of vs (I say) sayle not this way ? If our *husband* were not extraordinarily in loue with vs, and willing sometimes to beare with vs in our *night-attire*, as well as to respect vs in our *band/omer dresse*, he might euen say to vs that are dearest vnto him ; *What doe you here in my presence at my Word, so disordered, so distempered, so vnprepared ?*

2. Irreuerence
and irreligion
at Baptisme
taxed.

As thus many come vnmanly to his *Word*, so as many come as rudely *to*, and carry themselves as irreuerently at his *Sacraments*. How many simple soules bring their Children to *Baptisme*, scarce knowing *wherefore* Baptisme serues, *what vse* it ought to be off to themselves, what vse in time it may be off to their litle ones? How many are present at *that* Sacrament, when it is administred, who neither *can*, nor *care to* meditate vpon such things, as *then and there*, are to be thought vpon: their *eyes* are so taken vp with *gazing*, their *tongues* sometimes with *talking* with those that sit next them, and their *hearts* with such *wandering thoughts*, that there is no roome for *diuiner* meditations, suiting the occasion, about the Vow made in Baptisme, about the benefits offred in Baptisme, and the ends of Baptisme; no faith, no prayers set a worke for the good of the partie Baptized, and the like.

3. Abuse of
the Lords
Supper.

And lastly, for the Lords Supper, how many come to that, who are partakers at the Table of Devils. It is lamentable to consider, what ignorant, vnbeleeuing, irrepentant, disobedient Communicants, thrust themselves vpon this Ordinance, that haue neither skill, nor conscience, to examine and prepare themselves before receiuing; that know not what to doe, how to behaue themselves in the time of receiuing, not how to set their *faith* a worke towards *God*, in the apprehension of *his* loue, not how to set their *loue* a worke towards *beleevers*, whom they communicate withall, that know not *what* to doe *after* receiuing; frequenting this feast for custome and fashion, partaking after a grosse and carnall manner, not discerning the Lords body, not making any difference betwixt *common* Bread, and *common* Wine, and *Sacramentall*. Well then, (beloued) this irreuerent and irreligious frequenting of Gods publike, sacred, Ordinances, by such multitudes of people, duely considered, can a word of reproofe come out of season? I am sure, here wants no ground for it in the Doctrine wee haue now in hand.

Are

Are we well adviſed, *who* is here? *who* trow we is preſent at the *Word*, at the *Sacraments*? Is not the *King* himſelfe? And what *King*? Why, the *King* of glory, the great magnificent *Spouſe*, and *Bride-grome* of the Church; His *royall*, his *ſtately*, his *honourable*, his *comfortable* preſence is *there*; *There* he ſits, and *there* he *communicates* what euer he ſees needfull for his *Brides* ſalvation. Shall wee then dare to come ſo *rudely*, not feare to goe ſo *irreligiouſly* into *HIS* preſence? Is he preſent while his *Minifters* Preach? and ſhall we come to the *Word* with ſleepie eyes, itching eares, dirtie faces, proud conceits of our owne knowledge, craftie intentions, to catch the Preacher, naked hearts, without grace to beleene, without will to apply the things that are taught vs? Come we *hither* like hypocrites? come *hither* to ſcoffe, to ſleepe, to laugh? Is *Chriſt* preſent in *Baptiſme*? and ſhall wee preſume to neglect all meditation for our ſelues, all inuocation for the partie Baptized? Is he laſtly, preſent in the *Eucharift*? And dare wee to goe to *that* feaſt without our wedding garment, without knowledge, faith, repentance, obedience, and loue? dare we goe to *that* without any due examination of our ſoules before hand, concerning the forenamed graces, whither we haue them or no? dare wee receiue groſſely and carnally at *that*, and not ſhew our ſelues thankfull, by our new obedience, after we haue eaten of this Supper? Will *theſe* things (thinke wee) be well taken at our hands? Is it not greatly to the diſhonour of the *King*? An earthly *King* will not endure it, that any of *HIS* gueſts ſhould come with dirtie ſhooes into *HIS DINING ROOME*, leſſe can he abide, that they ſhould come vnhandſomely, vncomely to his owne *T A B L E*. Doth not *this heavenly King* ſtand as much vpon his honour as an earthly? He doth. Oh folly to be reprov'd, oh impudency to be condemned *then*, to goe ſo *unpreparedly* to, to be ſo *unreuerent* at, the Preaching of the *Word*, and partaking of the *Sacraments*, which is the *Table* whereat *Chriſt* ſitteth. Verily, if this rebuke availes not with vs, to humble vs for the diſhonour thus offered to this *Sitter* at this *Board* with his Church,
wee

b Mat. 22.

wee may be sure he will deale with vs, as the King in the Gospell did with him whom he found at the feast without a wedding garment: *Binde vs hand and foote, and cast vs into utter darkenesse, where is weeping, and wayling, and gnashing of teeth*^b.

Use 4.

That I may therefore in the fourth place (and not vnfitly) subioyne a word of Exhortation, let the thought of this presence of Christ in these Ordinances, stirre vs vp to that reuerence and preparation, that the former reprobued number doe want. Be wee to goe but to a feast at an ordinary *Gentlemans* house, if we know the master of the family will beare vs company at it, wee are very carefull to brush our garments, to robe our selues with our holi-day cloathes, to put on cleane linnen, to wash our face, eyes, and handes, to scoure and sharpen our kniues, that so, for want of hand-somnesse in our attire, or by meanes of hackling our meate with blunt kniues, we may neither offend the guests that sit with vs, nor grieue the master that bad vs, nor shame our selues; The like *spirituall* care let there be in vs to fit our selues when wee come to *Wisdomes* dainties. When the *Israelites* were to haue the Lord to *descend* amongst them on Mount *Sinai*, I read^c *they were to wash their cloathes, and sanctifie themselves. Their course must wee imitate when we ascend to Gods Mount, and goe vp to his house (where he is present) to heare his Word, or receiue the Sacraments. We must be cleansed, and sanctified, that so when wee are there, we may giue him the honour of his holy presence, and neither dishonour him, nor disgrace our selues.*

c Exod. 9. 10.

Doct. 4.

WEE will now proceed to the second poynt, *That while Christ is present with his Church in his Ordinances, shee sendeth forth the sauour of Faith and good Workes.* Compare a few places of Scripture together, and you shall see this to be very firme. In the *Acts* of the *Apostles* wee may reade, that Christ had beene present by the Ministry of *Paul* at *Phillippi*^d, at *Thessalonica*^e, at *Rome*^f. And Saint *Paul* in his writings vnto the Saints, in these places, speaks

d Act. 16. 14.

e Act. 17. 2.

f Act. 18. 31.

of

The Spouses Spikenard.

41

of their *Faith* and *good Workes* & which like a precious oynment, did diffuse themselves in their Odour over the world.

Rom. 1. 8.
Phil. 1. 7. 9.
16. 11.
1 Thes. 1. 7. 8.
Use 1.

I propound this (in the first place) for a rule of tryall, whereby to examine our selues, whither we be members of the true Church, yea, or no. This great Bridegrome indeed, Christ Iesus, hath spread a Table amongst vs, and a plentiful one too. But, haue wee Faith? What are our fruits? Wee heare much, wee pray oft, wee frequent the Table of the Lord, wee discourse many times; but are all these perfumed with beleeuing? Doe wee endeouour so to walke, that our Faith may be spoken off; and that throughout the whole course of our liues, wee may send forth a sweete odour to refresh the nostrills of the godly, though the wicked (who can thinke well neither of the wayes, nor workers of righteousness) be offended with the same? If yea, then *Christ* by his grace hath beene present with vs in his Ordinances, hath contracted vs vnto himselfe, and giuen himselfe as an *husband* vnto vs, betwixt *whom* and *vs*, all the powers of darkenesse are not able to force a divorcement. But if otherwise; though wee haue beene neuer so oft at this Bride-gromes Table, heard hundreths of Sermons, oft communicated at the Supper of the Lord, yet we are but onely *visible* members of the *outward* assemblies, no *spirituall* limmes of the *misticall* body.

Therefore, secondly, this doth notably confound the foolish conceit of all them, who brag that Christ is *their* husband, and *they* be betrothed vnto *him*, and yet are nothing, but full of *infidelitie*, and *impietie*, of *unfaithfulnessse*, and *unfruitfulnessse* in their *hearts*, in their *liues*. Our dayes afford store of such, in whose vessels, there is not one dramme of *Spikenard*, to cast forth any sweete sauour, either to *G O D*, or godly men, but rather (with the people in *Iuels* time) *their stinke goes vp* (into the nostrills of God) *and their wormewood sends forth the bitternesse thereof*: The stinke of their sinnes diffuseth it selfe to the offending of the children of God, to the infecting of the children of *men*. A good man can

Use 2.
Iuel. 2. 20.

scaree in any corner auoyde the smell of their impious and vnrighteous fruits, of their lies, flauanders, blasphemies, ribaldries, and other idle speeches; but shall be compelled to sent them in euery place, as strong, as noysome, as Brimstone; to force sighes from his heart, and teares from his eyes. And how odiously their VNBELIEFE doth affect the KINGS smell, their distrust in Gods providence, their discontentednesse in prosperitie, their impatience in aduersitie, senselesnesse of, and vtter carelesnesse for, the comforts of the Spirit, doe euidently and woefully declare; And yet these people (forsooth) esteeme themselues to be the Bride of Christ. But to consider, how they are deceiued, it pitties my heart. What? know they *not*, see they *not*, that Christ his Bride is not (while her husband sits at Table) without her *perfume* to please *him*, and affect the *virgins* that be her fellowes? Now alas, these vaine-boasters, are as emptie of this perfume as the foolish Virgins lampes were of oyle. They haue nothing but the oyntments of Harlots in their Boxes (their soules I meane) and about their bodies. And dare they challenge Christ for their Spouse? As though he will linke himselfe with *such*? No, no. Let them with *Barnabas* get to be full of *faith*ⁱ, and with *Dorcas* to be full of *good Workes*^k, that God and man may sitell the sauour of their *Spikenard*, and *then* they may be beleued, when they affirme themselues to belong to Christ; but while *then*, they doe but flatter themselues, and deceiue others.

Doct. 5.

L Astly, Obserue, that *Christians may sometimes lawfully speake of their owne faith and good workes*. The Church had *Spikenard*, and here shee speakes of it, and of the sweet smell it cast forth. How oft doth *David* speake of his faith, and his good fruits, in the Booke of the *Psalmes*, sometimes reporting how he trusted in God^l, sometimes how he prayed vnto him^m, sometimes how he confessed his sinnes vnto himⁿ, sometimes how he loued him^o, sometimes how he delighted in the Saints^p, sometimes how he pittied his very enemies^q, sometimes he speakes of his vpright walking^r, some-

ⁱ Psal 64.^m Psal. 3. 4.

34. 4.

ⁿ Psal. 32. 5.^o Psal. 116. 1.^p Psal. 15. 3.^q Psal. 35. 14.^r Psal. 18. 23.

sometimes of his holy talking^f, sometimes of his zeale for Gods glory^t, &c. Thus also did *Iob*^u, *Ezekiah*^x, *Paul*^y, and others of the Worthies, whom the Scripture recordeth. And good cause why.

^f Psal. 39. 1.
^t Pl. 119. 139.
^u Iob 29. c. 31.
^x Isa. 38. 3.
^y 2 Tim. 4. 7.
Reason 1.

For, first, God receiues much honour when wee speake of the graces, which he bestoweth vpon vs. Hence it is that wee shall finde *David*, which reported so much of his owne graces, euer and anon, professing his resolution, to sound forth the Lords prayſes.

Secondly, sometimes the wicked will rayſe ſlaunders of the godly, as though they were a great deale worſe then they are: and therefore to cleere themſelues from thoſe reproches, and ſo to vindicate the Goſpell from diſgrace, they *may*, yea, and they *muſt* make profeſſion of their integritie, and faith. What was it which moued *Paul*, to ſpeake ſo of his honeſtie, as he did; *Wee haue renounced the hidden things of diſhoneſtie, not walking in craftineſſe, nor handling the Word of God deceitfully.* 2 Cor. 4. 2. But this, that (as it ſeemes) in the former Chapter, certaine falſe Apoſtles had ſlaundered him to be a vaine-glorious fellow? Which imputation, to free himſelfe from, he ſpake ſo of his owne ſinceritie as he did.

Reaſ. 2.

Thirdly, there are many occasions giuen vnto Chriſtians, to haue hard conceits of their brethren, partly, by reaſon of ſome infirmitie they ſee in them, partly, by reaſon of ſome troubles that fall vpon them. And therefore it is lawfull, and ſometimes needfull for them, to ſpeake of the good things that God hath wrought in them. If you aſke, wherefore *Paul* ſpeakes to *Timothy* of his keeping the faith, and fighting a good fight^a, ^bOne answereth it, becauſe the preſent trouble which he was in, by the meanes of *Nero*, might occasion *Timothy* his Scholler, and others which had beene his hearers, to queſtion the ſoundneſſe of his faith, and honeſtie, which was ſo rewarded with affliction, and which faith of his was not like to procure ſuch temporall deliuerances at the hands of God, as formerly it had done. So then, partly, that Beleeuers may honour their God,

Reaſ. 3.

^a 2 Tim. 4. 7.
^b Polan. Synt. lib. 9. c. 8.
Pag. 557.

partly, free themſelves from euill reproches caſt vpon them by the wicked, and partly, prevent vncharitable conceits of themſelves in their godly brethren, they may lawfully ſpeake of their owne *Spikenard*, of that Faith and thoſe good Workes which the Lord hath beſweetned, both their hearts, and their liues withall.

Uſe 1.

The conſideration of this, giues me iuſt occaſion, 1. to finde fault with thoſe Chriſtians which will euer be talking of their infirmities, that they haue no *grace*, no *faith*, no *goodneſſe* at all in them. And yet their conſciences can tell them that ſuch and ſuch things the Lord hath inwardly ingrafted in them, ſuch and ſuch fruits the Lord hath enabled them outwardly to bring forth in their liues. They know that at ſuch and ſuch a Sermon, the Lord ſo and ſo affected their hearts, at ſuch a time gaue them victory ouer ſuch a temptation, at ſuch a time enabled them ſo and ſo to pray, yea, ſo and ſo answered their prayers, to teſtifie the acceptablenes of the ſame ; At other times, ſo and ſo accheered them with the aſſurance of his loue, ſo and ſo enliued them in the performance of ſuch and ſuch duties ; yet becauſe (forſooth) it is not alwayes alike with them, and the Deuill tells them, they are diſſemblers, they cry out, *I am an hypocrite, a naughty packe, a wicked creature, nothing but euill lodgeth in me, no whit of goodneſſe dwells in mee, I haue no faith, I haue no zeale, I haue no ſoundneſſe, no honeſtie, &c.* Is *this* to honour God *with*, and *for*, the good things he hath done *for* thee ? wrought *in* thee ? Nay, rather is it not to diſhonour him, in that thou doeſt not take notice of his graces, which he hath giuen thee ? *This* is enough to expoſe the Goſpell to diſgrace amongſt the enemies of the truth. *This* is enough to make Chriſtians themſelves thinke more hardly of thee then there is cauſe. For, when as thou art ſo peremptory in it, that *thou art an hypocrite, a varlet, a wretch*. What will the world ſay of thee, and ſuch as make profeſſion with thee ? Even *THIS* ; See, ſee, *what arrant hypocrites theſe Goſpellers are, their owne conſciences accuſe them, their owne mouths condemne them, there is neuer an one of them ALL good.*

good. Thou art much too blame then, whoſocuer thou art, that art ſo readie to take part with the Deuill againſt *thy ſelfe*, when yet the Lord in mercy, hath annoynted thy ſoule with the *Spikenard* of heaven, when both thy *faith* and *integritie of life*, haue ſent forth their ſweet ſauour to *God*, and to *men*?

Let me perſwade thee to ſtrive againſt this euill, to *take notice* of, and (when God may haue any glory, others any good by it) *make report*, of what the Lord hath done for thy ſoule. Thou *mayſt* lawfully doe it, yea, (and if need require) thou *muſt* doe it. Yet with this caution, avoyding pride as much as may be. *Not vaine-gloriouſly*, as *Peter* did, when he ſayd, *Maſter wee haue forſaken all, and followed thee, what therefore ſhall be giuen vs?* For this is a thing God would be diſpleaſed with, and it is the propertie of worldlings and wicked ones ſo to ſpeake, *viz.* of that which indeed they *haue not*, and *doe not*.

Vſe 2.

Mat. 19.37.

But firſt in *humilitie*, as acknowledging all to come from God.

Secondly, with a *deſire* to vindicate the Goſpell from diſgrace, when euill mouthes falſely doe reproch thee.

Thirdly, with a deſire to reioyce the hearts of thy godly brethren.

Fourthly, to draw on others to a loue of *that Word*, whereby God hath wrought ſuch good in thee.

And laſtly, to cleere thine owne *innocency*, when that is called into queſtion.

After this manner, and to theſe ends thou mayeſt make profeſſion of thy graces; and with the Church.

thy Mother here, tell it abroad to others;

My Spikenard ſendeth forth

the ſmell thereof.

(*)



MYSTICALL MYRRHE.

The second
generall part
of the Text.



OW commending to
GODS blessing what hath
beene spoken, touching the
Commendation which the
Bride giues her *Sponse* from
His Greatnesse, I proceed to
the prayse of His goodnesse,
or sweetnesse in the next
words.

Verf. 12.

*A bundle of Myrrhe is my well-beloued vnto me, he shall
lie (or lodge) all night betwixt my breasts.*

IN which words, we haue two things to consider, 1. What
this sweetnesse is for the subiect matter. 2. What this sweet-
nesse worketh for the subsequent effect. The thing it selfe
is a *bundle of Myrrhe*, in the former part of the verse; *A bun-
dle of Myrrhe is my well-beloued vnto mee*. The following ef-
fect that it worketh, is a resolution of the Church, to keepe
this sweetnesse, in the clause of the Verse; *He shall lodge all
night betwixt my breasts*.

Let vs set vpon the first; *A bundle of Myrrhe is my well be-
loued vnto me*. These words would well admit of a subdiui-
sion, if it were needfull. But an Interpretation will serue our
turne well enough: that therefore the kernell may appeare,
let vs breake the shell by giuing the sense.

That

That ^a Author, who expounds the former Verse by the sinne of *Israell*, in erecting, and worshipping the golden calfe, and by the displeasure that *Iehovah* conceived at it, doth expound these words, by the Lords pacification, or being pleased with *Israell* after this their sinne. As imagining the congregation of *Israell* to speake thus; *Though I the Synagogue of the Israelites, did cast forth a stinking smell to the Lord by my Idolatry, in worshipping the Golden calfe, yet NOW he is appeased with me, become sweet and gracious vnto mee, whereof a bundle of Myrrhe is a symbole and signe*: But this Exposition is too Iewish.

He that applyes the former Verse to the times of King *Asa*, and to the Vow that the Tribes made in the 15. yeare of his Raigne, doth apply these words to the times of *Iehosaphat*, *Asa's* succellor, according to the storie written 2 Chron. 17. 7. 8. 9. &c. And by the bundle of *Myrrhe*, he vnderstands, the sweetnesse of knowledge, which abounded in the dayes of *Iehosaphat*, by the care which that good King had to send Priests and Levites, with the booke of the Law, through the Tribes of *Iudah*, and *Beniamin*; as though *Salomon* by the spirit of Prophecie should foreshew the *Israelitish* Church in *Iehosaphats* time; to speake thus to the prayse of God;

In the dayes of Asa, I made a vow vnto thee, to serue thee, and for such a King as HE was my Spikenard of Religion cast forth a smell vnto thee: But now thou hast giuen me sweeter times, more abundance of knowledge, in bestowing vpon me so perfect, so vpright, so carefull a King as Iehosaphat is, in so much that though I had sweete dayes before, yet these that now I see, doe as much in meanes excell the former, as Myrrhe in sweetnes doth excell Spikenard. This meaning doe I like of neither, as confining the Text.

Others therefore (walking in a more spacious field) apply it to the Church of euery age, or to euery particular beleeuer: And amongst them, some say one thing, some another. * Some, by the bundle of *Myrrhe*, vnderstand the death and passion of *Christ*, because *Myrrhe* (as they say) was vsed in

Interpretati-

* R. Selo.

Brightm.

* Soro. Maior.

* Genebr.

in Burialls. * Others, the immortalitie of the soule, because *Myrrhe* is an *Embleme* of incorruption.

The first reason, why by *Myrrhe* is meant iustification.

* As Merc. and Piscator doe,

But I had rather vnderstand, the *benefit of Iustification*. And that first of all, because at *this Center*, the somewhat differing opinions of Interpreters doe meete; For when as *some* expound it of the *death of Christ*, doth not the Church smell the sweetnes of his Death by the benefit of Iustification? When as *b others* doe meane a most excellent and sweet Odour which the Church doth draw from Christ, by the nostrils of faith, is not Iustification the ground of *this* smell? yea, the assurance of Iustification is this smell it selfe.

Reas. 2.

Besides, I am sure, *Myrrhe* doth symbolize and resemble Iustification very fitly.

Dioscorid. li. x.
c. 67.

First, *Myrrhe* distilleth from a tree full of prickes, much like the Egyptian thorne. And whence comes our righteousness and justification, but from that tree of Gods eternall planting, Christ Iesus, who was persecuted, thorned, and pierced for our sinnes.

Impetigines
purgat idem
ibid.

Secondly, *Myrrhe* is of soueraigne vertue, to cleanse the Leprosie of the body; so is Iustification to purge our Leprous and sinfull soules.

Horrores discutit, &c. id. ib.

Thirdly, It is good against trembling, and the shaking of the ague; so is justification against a trembling heart, and horror of conscience.

Wee see then, what is meant by *Myrrhe*. And *Bundle* here, is as much as a ball of *Myrrhe*, or a bunch of *Myrrhe*; *Mystically* an *Author of righteousness*, or *Iustifier*, [*is my well-beloued*] that is, *Christ*, so stiled by a loue-title, which the Church giueth him, because that he setteth his loue strongly vpon her. [*To me*] that is, to me the Church militant;

* Paraphrase.

I smell the sweetnesse of Iustification out of the bundle of his merits, who is my most louing and well-beloued Spouse.

Our conclusions from hence are these three. 1. That *Christ alone is the Iustifier of the Church*, his loue being the cause and ground of it. 2. That the Church alone is iustified by *Christ*. 3. That *onely beleevers doe smell the sweetnes of this benefit of Iustification*.

The

The first of these points hath two parts. 1. *That Christians are iustified by Christ Iesus alone*; 2. *That it is from his meere loue*: **That Iesus is the iustifier of the Church*, is as euident as can be, as from hence, where the Church calleth him *Her bundle of Myrrhe*. So out of the writings of the Prophets; *My righteous seruant shall iustifie many*^c. *Their righteousness is of ME*, saith the Lord^d. Is it not the Angell Christ, that takes away from *Iosuah* (the type of the Church) his filthy garments, *that causeth his iniquitie to passe from him, and clobeth him with change of rayment*. Euen with his owne righteousness, as *Zachary* sheweth^e? It is plaine also out of the writings of the Apostle. *By the obedience of ONE* (meaning Christ) *shall MANY* (meaning the Church) *be made righteous*^f. *He made him sinne for vs, who knew no sinne, that we might be made the righteousness of God in him*^g. *If while we seeke to be iustified by Christ, we our selues are also found sinners*^h, &c. And still the Scripture runnes vpon this, that by Christ we are reconciled vnto God, cleansed from sinne, redeemed out of the handes of our enemies; He therefore is our Iustifier, and none other: not excluding the Father, or the holy Ghost, who haue a stroke in this Worke, as well as the Sonne.

As for that other branch of the poynt, *that his loue is the ground of this grace*, the title *Well-beloued*, which the church here giueth him, will well carrie it, and els-where the holy Ghost confirmes it. By *MERCY* and *truth is iniquitie purged*ⁱ, saith the Wiseman. *Being iustified freely by his GRACE*, through the redemption that is in Iesus Christ^k. *That being iustified by his GRACE, wee should be made heires according to the hope of eternall life*, saith the Apostle.

Did not Christ alone satisfie the wrath of the Father? did He not tread the *Wine-presse*^l alone? What earthly man holpe him in his *Active* obedience, to performe, a perfect, complete, and entire, seruice to euery iot that the Law requireth? What mortall wight, nay, what creature in heauen or earth ayded him in his *Passive* obedience; had the whole wrath of the Father, due to the sinne of man, in full measure poured

H

forth

Doct.

That Christ in loue iustifieth his people.

* 1. Part of the Doct. proued.

^c Isa. 53. 11.

^d Isa. 54. 17.

^e Zach. 3. 3. 4.

^f Rom. 5. 19.

^g 2 Cor. 5. 21.

^h Gal. 2. 17.

A caueat.

The 2. part of the Doct. proued.

ⁱ Pro. 16. 6.

^k Rom. 3. 24.

The Reason of both the parts of the Doct. together.
^l Isa. 63. 3.

Iſa. 53. 5.

forth vpon him? Speakeſt the Prophet of any els but Chriſt when he ſaith, *He was wounded for our tranſgreſſions, he was bruised for our iniquities, the chaſtiſement of our peace was vpon him?* And would he euer haue vndergone this, endured this, had it not bene for *loue*? Doubtleſſe, He would not. Very well therefore doth the Church here, to acknowledge her *Well beloued* to be this *Bundle of Myrrhe*, and to giue to him, and his loue alone, the honour of her *iuſtification*, when as *He* alone payd the price to purchaſe it; and when as both the *paſſion* and *compaſſion* is his owne.

*Obiection.

Anſw.

*Fide ſola.

Quoſiē dicitur, ſola fides iuſtificat, oſtenditur ſola m fide eſſe vnicum argumentum, & vnicam facultatem quā recipitur iuſtitia Chriſti, ſel nec. Tract. 3. de fide & ſacram. Theſ 1.

*Para ad Heb. p. 460

ſola fide, excluduntur vero nō cauſa ſuperiores, gratia Dei & meritum Chriſti, ſed &c.

*Tom 5. in epiſt. ad Eph p. 83. col. 2.

*Bucer in iuſtificatione fides nihil dat ſed tantum accipit, & quod accipit eo ipſo iuſtificamur.

* If any ſhall Obiect, that wee are iuſtified by Faith, or by Faith alone, therefore not wholly, not onely by Chriſt.

It muſt be answered, that this is to be vnderſtood in another ſence. Wee are iuſtified by *faith*, as by an *instrumentall* cauſe; by *Chriſt* as an *efficient* and *fundamentall*. For no more is *faith* the primary cauſe of my iuſtification, then my hand is the cauſe, of the ſupply of my wants, by a piece of money, which the mercy of another furniſheth mee with. That propoſition; **Wee are iuſtified by faith ALONE* (a ſpeech much vſed by Orthodoxall Writers) doth not exclude the cauſes of Iuſtification *without* our ſelues, but it doth include onely but *one* facultie in our ſelues, by which alone wee doe apprehend that righteouſneſſe of Chriſt, which the Lord doth impute vnto vs for our Iuſtification. Whereupon, ſaith one; **By faith alone, are not excluded ſuperior cauſes, as, the grace of God, the merit of Chriſt, but middle cauſes, which are coyned by hyposrites, as, the ſtrength of free will, workes, merits, &c.* So that by faith wee are *instrumentally* iuſtified, by the obedience of Chriſt *formally*, as *ⁱ Zanchius* ſheweth. For in Iuſtification, *⁰ Faith giues nothing, but onely receiueth, and what it receiueth, (being Chriſt and his righteouſneſſe) by that very ſame thing are we iuſtified.* So that it may very well be affirmed, that faith iuſtifieth alone, and yet be a truth too, which (I am in hand withall) that by Chriſt alone wee are iuſtified.

Uſe 1.

Againſt the
Papists.

And for currant might this Doctrinē goe through all Chriſtendome, were it not for Antichriſt, and his Babylo-
niſh

nish followers, of whom when I thought, there came to mind a wise speech of a graue? Father to allude to; *God should be God, if man would let him, God now belike must stand to mans curtesie for his superioritie*: So may I say of the Papists; *Iesus should be Iesus, if they would let him, the ALONE iustifier of his people, if THEY would permit him, and belike, He must stand to THEIR caruing for the honour of this Worke*: For they are very bold to rob him of his glory which he deserves, and his Bride here giues him, and him alone for this grace. Neither let any say, I doe them wrong.

For, first of all, doth not the Councell of Trent^a, absolutely lay downe this? *If any shall affirme, that men are iustified by the righteousness of Christ formally, let him be accursed. And immediately after; If any man shall say, that men are iustified either by the imputation of Christs righteousness alone, or that the grace whereby we are iustified, is onely the fauour of God, let him be Anathema.*

Secondly, doe they not ascribe Iustification to the dignitie of faith? What meanes els that Position of theirs; *That wee are prepared by faith to some meritorious act of loue, which act of loue doth informe faith, and so dignifie it, that then the person that hath it, deserveth acceptance at Gods bandes.* And this Assertion, they are very stiffe in,*allegding for it the Apostles wordes, *To him that beleueneth on him that iustifieth the vngodly, is his faith accounted for righteousness*^d, that is (say they) God accounts that faith which he findes in a sinner, so worthy that it doth deserve an habite of righteousness, by which the sinner may be iustified. But (as the Proverbe is) *An ill glosse corrupteth the Text.* For this Exposition holdes neither with the analogie of faith, nor with the scope of the place. Not with the analogie of faith, for it is directly against the Scripture, that a man may be a wicked man, and yet haue something in him worthy of iustification. Not with the scope of the place; For there the Apostles ayme is (being in disputation about iustification) to show, that there is an Antithesis, or contradiction betwixt the righteousness of Christ, and the righteousness of a man out of Christ; and not to show, that faith

^a Tertull. Apol. p. 815.

*Nisi homini De-
us placuerit,
deus non erit,
homo iam Deo
propitijs esse
debebit.*

The Papists deny Christ to be our alone iustifier three wayes.

1. By their blasphemous Canons.

^a In Decret. de iustif. Can. 10.

^c Canon. X I.
*Si quis dixerit
homines iustifi-
cari vel sola
imputatione
iusticie Christi,
etc.*

2. By attributing of iustification to the dignitie of faith.

* Obiect.
^d Rom. 4. 5.
Answ.

informed by charitie, doth by condignitie, merit the iustifying of the sinner in the sight of God.

3. By maintaining iustification by Workes.

Thirdly, how peremptorily doe they stand for justification by Workes, abusing for their purpose many places of Scripture : as,

Obiect. 1.

* Iam. 2. 24.

Ans^w.

First, that of *Iames*, * *Yee see then how that by workes a man is iustified, and not by faith alone*; when as (as it is well knowne) the drift of the Apostle is *there* to show, that good workes declare a man to be iust before *men*, and doe not *make* a man iust in the sight of God.

Obiect. 2.

* Psal. 18. 20.

24.

Ans^w.

* Certum est
Davidem hoc
Psalmo, nihil
aliud canere de
Deo, quā quod
per illum liber-
atus sit ab ho-
stibus &c.
Muscul. ad loc.

Secondly, they bring in that of the *Psalmist*, * *The Lord rewarded me according to my righteousness, and according to the cleanness of my handes hath he recompensed mee*. But alas, to little purpose; For the Prophet in that place, as some observe, doth not speake of *iustification*, but * onely of the *deliverance* that God gaue him out of the hands of his enemies; which *deliverance* also, he doth not attribute to the merit of his owne righteousness; (For *that* he disclaimes, vers. 19. saying; *He deliuered me, because he had a FAVOUR unto me*) but onely he acknowledgeth, that *that* deliverance was a testimony of his integritie, how *naught* and *unjust* soeuer his enemies falsely *accounted* and *accused* him to be.

Many of the like places doe they thus abuse, *abuse* (I say) and whither I speake right or no, I appeale not onely to *S^t Paul*, whose drift is in the five first Chapters of the Epistle to the *Romanes*, to ouerthrow iustification by Workes; but also to one of their owne^x Doctors, whose very wordes are these; *Workes are not the cause that any man is righteous before God, but rather they are the fruits and declarations of righteousness*. And indeed how can we be iustified by workes, when as by the confession of the Papists y^t themselues; *the righteousness of Workes cannot blot out sinnes, but leaues a man in the same*. Thus while the Papists doe partly *curse* those that hold iustification by the free mercy of God, and partly ascribe it to the *dignitie of Faith*, and partly to the *merit of good Workes*, doe they not rob Christ of that praise which his great kindnesse in iustifying a poore sinner doth deserue?

Dealing

* Aquin. Super
Gal. c. 3. Lec 4.
Opera non sunt
causa quod ali-
quis sit iustus
apud Deum,
&c.

y^t Caiet. in epist.
ad Roman. c. 3.
fol. 10.

Dealing with this bundle of spirituall *Myrrhe*, as some² report the *Arabian* followers of *Mahomet* to deale with that corporall *Myrrhe*, which they bring to *Alexandria* to sell, vsing a thousand deceits to sophisticate it, and gull Christians with it, that buy it. So they (I say) adulterate this precious Doctrine with their owne deceits and deuices, and would thrust it for good ware, and sound vpon the common fort; But I pray God, they may neuer haue any vent for such deceitfull *Myrrhe*, and counterfeit righteousnesse amongst vs. I am sure, the Church entertaines no such stuffe here; but speaks all to the commendation of her Beloued, admitting of no *Myrrhe*, no righteousnesse, but his owne, to prayse him, and to commend by. But to leaue them as confuted, let vs come to our selues.

² Petrus de la Primand.
Franc. Acad.
part. 3. c. 69.

I would to God, there were not some Popish Protestants amongst our selues, who must haue some perfume in *Natures* garden to smell on, some naturall or morall plant of their owne, to put into this Bundle, to mingle with *Christs* righteousnesse, to iustifie them in the sight of God. Some good desires, deedes, deuotions, which they much brag off, and stand vpon, for which God is forsooth bound to accept them, and to like of them. To whom I may say truely, as *Elihu* in another case to *Iob*; Behold, in THIS thou art not iust^a. It may be thou art of a gentle nature, of a curteous behauour, somewhat disposed to liberalitie out of a vaine-glorious humour, canst not away with the company of the prodigall; must God of necessitie iustifie thee, like of thee for these things? Yes, that he must, and doth too, I would be sorry els; I am sure, he would not like of me, if I should swill, and curse, and steale, and quarrell, &c. thats true; for he cannot away with these grosse euills; the committers of them are abominable vnto him. Yet notwithstanding, to conclude, that thy morall vertues can iustifie thee before him, is little differing from plaine Popery. And I tell thee in standing vpon this, thou doest Papist-like rob Christ of his glory, and deny him that prayse which the members of the Church doe here giue him, as his due in this Text. They

Use 2.

^a Iob 33. 12.

say not here, *A bundle of Myrrhe is my Well-beloued, and my Spikenard vnto me, but my Well-beloued alone.* They acknowledge all in the matter of iustification, to come from Christ Iesus, issuing and springing from the fountaine of his free loue. They know, that the best righteousness in themselves is (as the Prophet speaketh) *as an uncleane thing, and filthy rags*^b: and that in the best actions they doe, if their imperfections be not couered in Christ, and sweetned with the *Myrrhe* of his righteousness, there is more cause of damnation to be found in them then *saluation*. It is by *grace* that wee are iustified, not by *Workes*. The very faithfull themselves please God no otherwise then in Christ. Neither their *loue*, nor *faith*, nor *good fruites*, can for the dignitie of the same, deserue absolution before Gods tribunall. Now then if the *graces* that are *inwardly* wrought, and the *Workes* that doe *outwardly* appeare in beleeuers themselves, can procure no further acceptance at Gods handes, then their persons stand iustified, and their sinnes acquitted before GOD in Christ, then questionles (as God once told the idolatrous *Israelites*) *neither thy Workes, nor thy righteousness will profit thee*^c, to iustification, that art but carnall, but ciuill. That then I may cease to *confute* thee, & be a *counsellor* vnto thee, *let me exhort thee, willingly to giue the *Well-beloued* of the Church, the glory of this grace alone. Mingle not thy righteousness with *his* in the matter of iustification; such a mixture, such a composition stinkes before the Lord. I finde in the old^d *Law*, how that the Lord commanded *Moses* to make a sweete perfume of *Stacte*, *Onicha*, *Galbanum*, and *Franckinsence*, and to temper it after the art of an *Apothecary*, holy and pure. Concerning *which*, he threatned that who-soeuer should presume to make the *like*, to smell thereto, that soule should be cut off from the Lords people. And hath the Father commanded a greater then *Moses*, euen his onely begotten Sonne, to temper an exact and most pure perfume of his owne righteousness and obedience for the *Father* to smell on, that he might be *pacified* with the *Elect*, for the *Elect* to smell on, that *they* might be iust before GOD.

And

^b Isa. 64. 6.^c Isa. 57. 12.

* Vse 3.

Exhortation
to disclaime
our owne
righteousnes.^d Exod. 30.

34. 35. 38.

And shall mortall, sinfull, man (contrary to Gods charge) presume to compose the like, out of his owne righteousness, and yet the Lord endure it, reckon that person amongst the number of his owne people? No, no. The *cinillest* person that liues vnder the cope of heauen, shall greatly displease the Lord, if he presumes to offer it. Didst thou *equall*, nay *excell* the most vertuous *moralists* that euer were, in *iustice*, *temperance*, *magnanimitie*, *affabilitie*, and the like, yet thou must esteeme all these as *nought* in comparison of the *righteousnesse* of Christ crucified. Learne therefore, learne, I beseech thee, to disclaime thine owne righteousness; Shuffle, oh shuffle not in the *merit*, the *dignitie* of any good *deedes*, or *desires* of thine owne, into *this* bundle, least like the mixture of *Opocarpasum* with *Myrrhe*, it prone deadly to thy soule, as *that* to the body: and thou neuer smell the sweetnesse of the same, in assurance thou art iustified, to thy consolation here, and saluation hereafter.

Now to the end thou mayest learne to disclaime thine owne righteousness indeede. This threefold Meditation will be very available.

* First, that mans righteousness, cannot acquit him, discharge him, before the Iudge.

Secondly, that it breaketh *every* way, that it can fulfill no way the Law of God perfectly, and entirely; it *omitteth* much good, it *committeth* much euill, that good which it doth, it doth not aright, that euill which it elcheweth, is elchewed for by-respects.

Thirdly, Meditate, that the worthiest and holiest of the Saints of God, haue cryed out of it, neuer looked to be iustified by it. As *Dauid*; *In sinne Lord hath my Mother conceived me*^f: and *Iob*; *The Angels are uncleane before thee, how much more abominable is man that is borne of a woman*^g. And *Paul*; *I know that in me, that is, in my flesh dwelleth no good thing*^h.

These three things, I say, seriously and wisely thought of, and paused vpon, will much further thee to thinke meanely of thine owne righteousness, beest thou neuer so

ciuill:

* As *Mathiolas* cites it out of *Galen*. *Opocarpasum* exitiale est, multisq; nos sorte quadam vidimus nostrae atatis de cursu mori quod in seipso *Myrrham*, cui *Opocarpasum* admixtum erat, assumpsissent. *Mathio. Comment. in Dios. li. 1. c. 67.*

Page 77.

* Three meditations, to further vs in disclaiming our owne righteousness.

^f *Psalm. 51. 5.*

^g *Iob 15. 15.*

16.

^h *Rom. 7. 18.*

ciuill: Wilt thou know how? I will show thee. The first Meditation, will driue thee to speake thus betwixt God and thy soule; *Good Lord, cannot all my righteousness cleere me before thy Tribunall? notwithstanding my ciuilitie, my fidelitie in keeping my word, my gentlenes of nature, my abstaining from the grosse, and enormous vices of the times, doe I not stand discharged before thee the most upright and unpartiall Iudge? Lord, why should I then stand upon my righteousness? Oh, cause me to abhorre my selfe in dust and ashes.*

The second Meditation, will driue thee to this? *What? and for all my righteousness, doe I breake thy Law, transgresse thy Commandements, in the omission of good, in the commission of euill, in the doing of good, and forsaking of euill, after a wrong manner? Lord, I perceiue then by this, that I cannot be iustified in thy sight by my selfe; when as that righteousness which iustifieth before thee, must performe an exact obedience to thy most righteous Law, without swerving one iot from the same.*

The third Meditation will, by the grace of God, worke, in some such wise, with thee as this is; *Lord, haue the best that euer were cryed out of their owne filthinesse, complained of their natie vilenes, denied their owne righteousness? and shall I be puffed up with an opinion of mine owne worth? Did so holy a man as Dauid was, so patient a man as Iob was, so good a man as Paul was, cast downe their crownes before the Lambe, acknowledge that in themselues was nothing but sinne, no cleannes, no good thing? and shall I, a vile creature, farre inferiour to the least of them, stand upon my patience, my honestie, my goodnesse? Lord, let it be farre from me, &c.* And when these Meditations haue brought thee to this passe, produced these effects; tell me whither then it can be possible for thee, to sing any Song but this, in regard of thy iustification; *None but Christ, none but Christ: His righteousness, his righteousness alone, to discharge me before the Iudge, to fulfill the Law for me, to cure my spirituall sicknes, to couer my naturall filthinesse.*

If these Meditations were but duely made vse of by our ciuill *Institutiarians* themselues, they would vaile the Bonet, come downe a peg lower in their owne conceits, and runne
al-

altogether out of the garden of nature, into the garden of grace for this *Myrrhe*, and depend vpon Gods loue alone in Christ Iesus for their iustification. But alas, alas, they meditate not vpon this, and hence it is, that they stand so much vpon their owne worthines, that the righteousness of Christ, is neither thought on, nor sought for, by them, as it should be.

Lastly, is Christ the alone Iustifier of the Church, and is his free grace the ground of it? how thankfull then ought this to perswade Beleevers to be, and how carefull to sing such a Song as the Church here doth to the prayse of their *Well-beloued*. We vse to say, a *Nosegay* is worth thanks, especially, when it is giuen by a loue, as a token of loue; and is not this bundle, this bunch of *Myrrhe*, Christ his righteousness, worthy of praises, being giuen by him as a speciall token of his fauour, to poore, miserable, and sinfull creatures? Did the tenth *Leper*, returne thanks for the cleansing of his body, and wilt not thou, whom Christ hath chosen as one out of ten, yea, of twentie, to purge thy soule, returne glory to his name? *Mary Magdalen* ^k loued Christ much, after He had forgiven her much: *Dauid* resolu'd with himselfe, that, on condition the Lord according to the multitude of his mercies, would doe away his iniquities, and purge him with Hysop, which was an Embleme of his cleansing, and cloathing with Christs righteousness, *his tongue should sing aloud of his righteousness*.

It is reported of *Alexander*, surnamed, *The Great*, that he acknowledged himselfe to *owe* more to *Aristotle* his Master, then to *Philip* his Father, because, from his Master he receiued his *Well being*, whereas from his Father he had but his naturall-being^m. In like manner (I dare boldly say) thou that art a true Christian, owest more to Christ thy Master, yea, thy elder brother, for giuing thee through the merit of his owne righteousness, a spirituall being in grace, then to thy naturall Father or Mother, by whom thou hast thy being in nature. Oh, therefore (owing so much) pay him much, I meane, loue him much, be much thankfull vnto him

Use 4.
Advise to Be-
leeuers, to be
thankfull to
their Iustifier.

ⁱ Luk. 17. 16.

^k Luke 7. 47.

ⁱ Psal. 31. 2. 7.
14. verses.

^m Pet. Mart. in
lib. 1. Ethic.
Arist. p. 3.

him for this his kindnesse. Let thy thankfulness to him know no limits; set no bounds to thy obedience; let not much water quench the flame of thy loue, thy zeale; let not the very fire it selfe deterre thee, scare thee, from sacrifice, from his seruice. Propose the blessed Martyrs for thy patterne. The sweetnesse of this bundle haue so affected them, that rather then they would any way show themselues vngatefull, they haue not spared to be prodigall of their very liues. Take, oh take then, the cup of saluation, and blesse his holy name, vow seruice, vow obedience to him, vnto the very death; for his free mercy, in iustifying of thee, requires no lesse, deserues no lesse at thy hands. Leauing this, I come now to the next poynt; which is

* Doct.

The true Church alone is iustified by Christ.

*That as Christ alone is the Iustifier of the Church, * so the Church alone is iustified by Christ.* Iustification is a benefit belonging onely to the true members of the Church, and to none else. *TO MEE*, in my Text, implies as much; *To me the Church alone, not to you daughters of Ierusalem,*

* Except you be Elect,

** not to you aliens and strangers to the Common-wealth of Israel is my Beloued a bundle of Myrrhe, a bringer of righteousness. Aske Paul, whom he speaks of, when he saith; In grace HE (that is God) hath made VS accepted in the Belouedⁿ; (that is, iustified through Christ) and he will answer, that he meaneth VS, who are chosen in Christ, before the foundation of the world; VS, who are predestinated to the adoption of children^{*}; intimating, none to be capable of iustification but such. The same thing, the same Apostle proueth in the eight of the*

* Rom. 8. 30.

Romans; Whom he predestinated, them also he called, and whom he called, them also he iustified^o. Now who are predestinated, who are the called of God, but the members of the Church?

* Ver. 3.

* Zanchi. ad

Eph. c. 2. p. 8.

Tom. 5. 1. c.

Electos solos.

* Apoc. 13. 1.

P. Who shall lay any thing to the charge of Gods Elect? It is God that iustificeth, that is, it is God that iustificeth the Elect^o. Me thinks, that of S. Iohn in his Revelation, is very fit for this purpose, where he saith, not that he saw the ^oBEAST with seven heades, and ten hornes (that is, the enemies of the Church, who vse their wit and authoritie against it) clothed with the ^oSunne, that is, with Christs righteousness, but a ^oWOMAN

* Apoc. 12. 1.

so cloathed, that is, the Church alone, or the company of the faithfull.

The reason is plaine, for faith which apprehendeth justification by Christ, is a gift proper and peculiar to the Church, and none else, for which cause it is stiled, *The faith of Gods ELECT*. Now if none haue faith but the Church, then it must needes follow, that none are iustified, but the members of the Church.

How full of terror is this truth, vnto all those that are out of the Church, I meane, not onely those who stand sunning themselues in the Church-yard, that sit swilling in Alehouses, fulfilling their fleshly pleasures, following their worldly profits, while the Word is Preaching, and people are praying vpon the LORDS day. I meane (I say) not onely them, who are thus out of the materiall Temple, which is made of Bricke and Stone*, but also all others, that are no true members of Christs mysticall body, who, though they heare the Word, receiue the Sacraments, &c. yet are voyde of sauing grace, are no spirituall stones of the spirituall building, no Cedar-beames in Gods house, that is, no* purified, no sanctified ones in Gods familie. To all of them, to euery one of them, here is (I say) a ground of terror. For (ah poore creatures) they are not iustified, they haue no share in, no benefit by, the righteousnesse of Christ. This bundle belongs not to them; It is peculiar to those whom they (for their Religions sake) hate, scorne, and maligne. It appertaines not to those daughters of *Ierusalem*, spoken of in the fift verse of this Chapter, who seeme to be of the Church, who brag they are of the *Israell* of God, and yet are not. * *Thou* therefore that delightest in false Doctrine, and castest the Word of God behind thy backe*; *thou* that with *Ahab*, hadst rather heare an hundred false Prophets, then one found *Michaiah* y; and with *Ieroboam**, wilt not hearken to the faithfull messengers of the Lord of Hosts; * *thou* that with the same *Ieroboam**, art readie to change thy Religion, and manner of worship, instituted by God himselfe; * *thou* that with the people in *Jeremies* time, wilt palliate and de-

Reason.

Tit. 2. 12

Use 1.

* And yet I include them also, for right Christians dare not doe as they doe.

* Cant. 1. 17.

* For Cedar was vsed in cleansing, Levit. 14.

Notes of the false Church: Propounded by the way, to shew whom this terror belongs to.

* 1. Particular loue of false teaching and teachers.

* Ier. 8. 9.

* 1 King. 22.

* 1 Kin. 13. 4.

* 2. Neutralitie in religion.

* 1 Kin. 12. 28.

* 29.

* 3. Defence and ripnes of

^b Jer. 2. 23.

^c Prov. 30. 12.

^d 4. Blasphemy.

^e Psal. 10. 3.

^f 1 Sam. 17.

9. 10.

^g 5. Contempt of authoritie.

^h 1 Sam. 10. 25

ⁱ 6. Vaine confidence.

^j 1 Sam. 17.

45.

^k Psal. 49. 6.

Psal. 52. 7.

^l Isa. 43. 14.

^m Isa. 2. 16.

ⁿ So Sculter, expounds pleasant pictures.

^o 7. Hypocriticalnes.

^p Psal. 55. 21.

^q Psal. 62. 4.

^r 8. Loue to & defence of bad company.

^s Psal. 1. 1. 2.

^t Pro. 28. 4.

^u 9. Malice to the Saints.

^v Isa. 63. 18.

^w Gen. 19.

^x Psal. 140.

^y Psal. 35. 15.

^z Psal. 37. 14.

38.

^{aa} 10 Carnall securitie.

^{ab} Psal. 10. 6.

^{ac} Isa. 28. 15.

^{ad} Page. 67.

send thy sinnes, professing thou walkest not after *Balaam*, when as yet the Lord sees thy abomination in the Valley^b, being pure in thine owne eyes, when as yet thou art not cleansed from thy wickednesse^c; thou that with the couetous, whom *David* speakes of, ^dblessest thy selfe and blasphemest God, and with *Goliath*, ^ecursest God and his people: * Thou that with the sonnes of *Belial*^f, contemnest the powers that be ordained of God: * Thou that trustest with *Goliath*^g, in thy sword and buckler; with the wicked of *Dauids* time, in the^h multitude of thy riches; with theⁱ *Chaldeans*, in the treasures thy shippes bring in by Sea; with the old *Israelites*, in thy pleasant pictures^k, that is, in thy household furniture and riches^l: * Thou that canst the *Art* of dissembling, hauing *Butter* in thy mouth, and warre in thy heart^m; that canst blesse with thy mouth, but curse with thy heartⁿ: * Thou that lovest the company of the vngodly^o, and magnifiest the wicked, which forsake the Law^p: * Thou that with the enemies of Gods *Israel*, treadest downe the inheritance of the Lord^q, circumventing them as the *Sodomites* did *Lots* house^r, spreading Nets for their feet^s, reioicing at their hurt^t, drawing out the sword, & bending the bow, that thou maiest suddenly hit them that are upright in heart^u: * Thou (finally) that art at ease in *Sion*, drowned in the depth of carnall securitie, thinking thou shalt neuer be remoued^x; who hast made a couenant with death, and art with hell at agreement, thinking that when the ouer flowing scourge shall passe through, it shall not touch thee, and so making lies thy refuge, and vnder falsehood hiding thy selfe^y: * Thou, I say, that carriest of all these, or any of these blacke brandes of the false Church, these non euidences of the true Church, heare thou this word of terror, thou art not iustified by the Lord *Iesus* and not to be iustified by him, desperate and fearefull must thy condition needes be: yea, so fearefull, that neither can my capacite reach it, nor my tongue relate it. For besides the absence of those admirable soule rauishing effects, springing from iustification, which thou shalt reade off afterwards^z, it is an argument of Gods displeasure conceiued against thee, it doth prognosticate, wrath abiding for thee: in so-

insomuch, that if the Beloued of the Church, be not this bundle of Myrrhe, TO THEE, TO ME, and become our Righteousnesse, the stinch of our sinnes, will daily prouoke the Lord; the smell of our courtes, will daily distast him; the fauour of our very Sacrifices, are a burthen vnto him: neither are our sinnes remitted, nor our sutes receiued, nor our persons respected, nor our good deedes rewarded, nor can our soules (if wee so continue) be eternally saued. Iudge thou then whither this poynt (as sweete as it is to the godly) doth not bring (if thou beest not altogether hopelesse and helpelesse) a sound of terror to thy eares: and oh, that it might but be a meane to produce an holy trembling in thy soule, vpon the thought of thy great misery.

Secondly, this is not so terrible to the wicked, but it is as comfortable to the godly. Is it their peculiar to be iustified by Christ? Doe they alone participate of that righteousness, which many thousands in the world, neither haue, nor are like to haue, any share in? What bountie, what loue is this from Christ to them? Myrrhe it selfe should not more refresh the smell, then the consideration of this accheere their soule. And accheere them it doth at some time or other, let the Deuill doe his worst, as the next Doctrine shall declare, which without any longer delay, I come vnto: And this it is:

Vse 2.

That as the Church alone is capable of Christs righteousness, so shee onely is sensible of the sweetnesse of the same. Onely Belieuers doe truely reioyce in the assurance of free iustification by Christ. What saith David to this purpose? The RIGHTEOUS shall be glad in the Lord, and all the VPRIGHT in heart shall glory^a. What saith the Prophet Esay also? The RANSOMED of the Lord shall returne, and come to Sion with Songes, THEY shall obtaine ioy and gladresse, and sorrow and sighing shall flie away^a. Againe, My SERVANTS shall reioyce, my seruants shall sing for ioy of heart. I create IERVSALEM a reioicing, and HER people a ioy^b. Of whom speakes the Church when she saith; We will be glad in the Lord, and reioyce in his salvation^c; I will greatly

Doct.

Christians alone haue the ioy of iustification

Psal. 64. 10

Isa. 35. 10.

Isa. 65. 14.

Isa. 25. 18.

Isa. 25. 9.

greatly reioyce in the Lord, my soule shall be ioyfull in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robes of righteousness^d. Of whom (I say) speakes the Church there, but of her selfe? I confesse that usually those speeches of the Prophet, are to be referred to the reioycing of the *Iewes* at their returne from captiuitie. But mystically they are to be interpreted, of the ioy which beleeuers alone conceiue vpon their returne from *spirituall* bondage, and vpon their iustification by the merits of Christ, and free mercy of the Almighty. Wherefore it was not without cause, that Christ sayd to the Man sicke of the Palsey; Sonne, be of good cheare, thy sinnes are forgiven thee^e. And Elihu in *Iob*; He that can say, I haue found a Ransome (especially such as Christs righteousness hath procured) shall see Gods face with ioy^f.

Mat. 9. 2.

Iob. 33. 24.
6. compared
together.

Reas. 1.

That which was the ground of the former poyn^t, may be the first ground of this also. Christians onely haue faith. Now faith is not onely an *Hand*, to plucke this *Myrrhe*, the meanes to apprehend the righteousness of Christ, that it may become ours; but also it is the *Nostrills*, to smell the sweetnesse of this *Myrrhe*: Looke as the nostrills doe conuey sweete odours to the braine, to refresh the animall spirits, which are *there*, so doth faith conuey the assurance of iustification, to the rauishing, and delighting of the soule. If the Church alone then hath the nostrills of faith, no wonder is it, if shee alone be sensible of the sweetnesse of Christs righteousness.

Reas. 2.

Nonne videtur
cum amicis
suis quisquam
accipit quam
ra se ferat
atitiam? &c.
bryf. in Iohan.

1. 1. Rom. 19.

Vse 1.

Secondly, Christ Iesus onely lodgeth and dwelleth in them, whom he hath iustified, but where Christ lodgeth, there must needs be great ioy.^g Doe you not see if a man doth but receiue an ordinary friend into his house, how ioyfull he is? how much more ioyfull then must wee conceiue them to be, who haue testimony in their consciences, that the Lord of glory hath come in by their gates, and taken vp his lodging in their soules?

As the former, so this Doctrine also serues, 1. to lay open the miserable and wretched estate of all carnall and vnregenerate

generate ones, who are no members of the true Church. For no sound ioy belongs vnto them. Their abundance of wealth, their places of honour, their great friends, their merry companions, &c. may peradventure giue them some kind of contentment and delight, but alas, it is but for a moment, and * mingled many times with much heauinesse and sorrow; That ioy which springs from Iustification is too sweet, too excellent for them to attaine to; *There is no peace to the wicked, sayeth my God^h.* That, that (I say) is Sions peculiar. An vngodly man, may indeed heare the promises, haue the sweet Doctrine of iustification, by the free loue of Christ, sounded in his eares, and abuse the same he may (as those that make an idoll of Gods mercy) to further himselfe in his desperate disease of securitie, or a kinde ofⁱ hypocriticall ioy he may haue, which a temporall faith may afford him: but to draw out the right sweetnesse of this heavenly Doctrine, to the true comfort of his soule, he wants nostrills, he hath no true iustifying and sauing faith. Let then an vnregenerate person (be he what he will, or can be, for wit, learning, wealth, friends, dignitie, &c.) come and put forth that Question, which *Ioram* put forth to *Iehu*; *Is it peace Iehu, is it peace?* It may be answered him, as *Iehu* answered *Ioram*; *What peace, so long as the Whoredomes of thy Mother Iezebell, and her witch-crafts are so many^k.* What peace so long as thy luxurious fruits, thy conuents fruits, extortions, oppressions, vsuries, deceitfull tricks, thy oathes, lyes, enuings, backbitings, Sabbath-breakings, neglects of Gods worship in the Temple, in the familie, in the closet, contempts of Gods seruants, and Ordinances, contentments with thy meere ciuill courses, &c. are so many? What peace, I say, appertaines vnto thee, so long as these things remaine in thee, as so many testimonies against thee, that thou art not yet a true member of Christs Spouse the Church? *Thou man, thou woman, art like those whom the Lord complaines of by the Prophet;* *Yee are they that forsake the Lord, and forget mine holy Mountaine.* Thou hast playd the Harlot, and runne away from Christ, and hast^m chosen that wherein the Lord delighted not; And therefore must

* Namq; ma-
quonquam
terdu gander
videtur: Est
at ipse tamen
medys vt stro
gulos vndis.
Marcell. Arie
l. 1. p. 4.
^k Isa. 57. 28
ⁱ Mat. 13. 20

^k 2 Kin. 9. 22

ⁱ Isa. 65. 11.

^m Ver. 12.

Isa. 65. 13.
14.

must I conclude (to the terror of thee, and all such as thou art) with that sentence which the Lord denounceth by the same Prophet; *" Behold, MY SERVANTS shall reioyce, but YE shall be ashamed. Behold, my servants shall sing for ioy of heart, but YE shall cry for sorrow of heart, and shall howle for vexation of spirit.*

Yse 2.

Againe, still we see comfort to flow out of this Text, to the people of God, by occasion of this point also. They may peraduenture haue heauie hearts, drouping spirits, and goe mourning all the day long, and by reason of outward crosse, or inward distresses, they may with *Rachell* refuse to be comforted, because their comforts are not, and in their owne apprehension, haue no being, no existence; but let them be of good cheere. The ioy that springeth from the roote of iustification, belongeth vnto euery member of the Church; As sure as can be, *light is sowne for the righteous, and ioy for all them that are of an upright heart.* As they haue this bundle of *Myrrhe*, this sweet ball of Christ his righteousness, in free mercy bestowed vpon them, so the Lord in his due time, will open the nostrills of their faith, and make them sensible of the sweetnesse of the same, and the time shall come when in the sense and ioyfull perswasion of the same, they shall be able with all confidence and boldnes, to say, as the Church here doth; *A bundle of Myrrhe is my Well-beloued vnto mee, now I know it, finde it, and feele it.* Stay thy selfe with this then, thou mourner in *Sion*; and goe thy wayes, *Eate thy bread with ioy, and drinke thy wine with a merry heart, for God now accepteth thy Workes.* Being a member of the Church, thou art acceptable to God in Christ Iesus, and being acceptable to him, He will reueale his comfortable presence vnto thee, be thy distresse what it can be. And let this suffice thee against despayre, that though *heauinesse may endure for a night, yet ioy shall come in the morning.* Such ioy is thy portion, such ioy shalt thou get into thine owne possession, when God sees fit. Waite therefore for it on the God of thy saluation, and be not like a comfortles creature.

Thirdly,

Thirdly, Hence we see how the world is deceiued, who thinke Christians to be melancholy persons, whom no mirth, no comfort, belongs to; imagining, that of all others, they are the saddest and heauiest creatures; What sayd I deceiued? yea, grossely deceiued. For there are none vnder heauen, haue more cause of ioy then they haue, nor are more sensible of true ioy then they are, when God comes to lift vp the light of his countenance vpon them. The ioy that the couetous man hath in his bags, the ambitious man in his honours, the voluptuous man in his pleasures, are but sorrow and vexation of spirit, in comparison of that sweete content, that a poore honest soule findeth in his Christ, in his Sauour. How can his life be a melancholy life, that was condemned to death, but is now restored to life; that had lost heauen, but hath it now purchased for him; that was the heyre of damnation, but is now the heyre of saluation; that was naked, and abhominable in the eyes of God, but is now cloathed, and acceptable vnto him? How can this life (I say) be altogether vncapable of comfort, of consolation? If thou thinkest it is (when as Christians haue this priuiledge, to reioyce in the assurance of their iustification) thou thinkest amisse, and art in a grosse error.

LET vs now passe on to the effect which the sence of, and ioy from, this sweetnesse of iustification worketh, in the desires and vowes of the Church. And that is a continuance of this benefit, in these words; *He shall lodge all night betwixt my breasts*: or (as some read) *It shall lodge all night betweene my breasts*: or (as others) Optatiuely. *Oh, that he would* (that is, *oh, that my Beloued*) or, *oh that I T may*, (that is, this bundle of *Myrrhe* may) *lodge all night betwixt my breasts*. Howsoeuer the wordes be read, I take the meaning to stand thus; *It is the resolution of mee the Church, that this sweet bundle shall, or, It is my heartie desire, that my beloued Christ, and the sweetnesse which I smell in his righteousness, may abide with me so long as I am in the night of this world.*

The second branch in the second part of the Text.

The reason
of the Para-
phrase.

For *lodging*, is a ſymbole of continuance, and *breasts* doe note out the will and affections, and ſo by conſequent, the reſolution and deſire; and *night*, the world. Therefore by *lodging all night betwixt the breasts*, is meant, the abiding of Chriſt as a *Juſtifier*, with the ſweetnes of his righteousneſſe, in the deſires and reſolution of a Chriſtian, ſo long as he is in this world.

I could obſerve from hence, thus much; *That they, that are once juſtified by Chriſt, are for ever juſtified*. Proue it I could out of *Iſa. 32. 17. Hoſ. 2.* towards the latter end. *Rom. 11. 29.* And by occaſion of this, I could tell the doubting and perplexed ſoule, to its ſingular conſolation, that though it be in the night of tribulation, and temptation in this world, yet Chriſt Ieſus will neuer forſake it, but will *pernoctare, lodge with it all night*, nothing ſhall ſeperate it from the loue of God in Chriſt Ieſus. But there is another maine thing I driue at; and this it is.

Doct. 6.

That it is the reſolution, and deſire of the true members of the Church, to retaine and keepe all their life long, that ſweetneſſe which they ſmell in the righteousneſſe of Chriſt, that ioy which they haue from their aſſurance of being juſtified freely by Him.

This was *Dauids* reſolution; *I will reioyce and be glad in thy mercie*^b. Marke, he contents not himſelfe to ſpeake in the time preſent, *I D O E reioyce*, but he ſpeakes in the Future tenſe, *I W I L L reioyce*, ſhewing what his minde and purpoſe was. This was alſo the D E S I R E of that holy man; *One thing haue I D E S I R E D of the Lord, that I will ſeeke after; that I may dwell in the houſe of the Lord, all the dayes of my life, to behold the beautie of the Lord*. And euer and anon, you ſhall finde that Prophet, crying; *Lord liſt thou vp the lights of thy countenance vpon mee, and then I ſhall be ſafe*, that is, then I ſhall haue what I would haue^d. *Reſtore vnto mee the ioy of thy ſalvation*^e, *that the bones which thou haſt broken may reioyce*^f. Hence it is, that the ioy of Gods people, is called an euerlaſting ioy^g. The complaints of Chriſtians, in the time

^a Pſal. 4.

^b Pſal. 51.

^c V.

^d Iſa. 61. 7.

time of spirituall *desertion*, doe evidently shew this. For looke as *Iob* in the time of his aduersitie, did bewaile the losse of his former prosperitie, in these termes; ^h *Oh, that I were as in moneths past, as in the dayes when God preserved me: when his candle shined vpon my head, and when by his light I walked through darkenesse. When I washed my steps in butter, and the rockes poured ryuers of Oyle.* So complaine Beleeuers, when they are insensible of those inward comforts, and sweete internall ioyes they were wont to haue; *Oh, that it were with me as in times past, as in the dayes when God refreshed mee, when the candle of his bright countenance shined vpon mee, when by the light of his sweet comforts, I did walke ioyfully through the darkeſt temptations: Oh, that it were with me as it was when the rocke, Christ Iesus, poured out riuers of ioy vnto mee, to accheere me in the assurance of iustification by his owne blood.* Now what doth this kinde of complaint intimate vnto vs, but that the Church is desirous to retaine that ioy which ariseth from the assurance which shee hath of sharing in the righteousnesse of Christ.

^h Iob. 29. 2.
3. 6.

Neither need wee marvaile at it, for why, this *sweetnesse*, this *ioy*, which springes from this roote, is one of the most infallible testimonies of the loue of Christ; but choyce loue-tokens (as wee know) are most desiredly kept and retained. Let a Wooer bestow vpon his Loue, but a Noſegay or Muske-ball, as a testimony of his loue; and (if shee takes it so) whatſoeuer shee be carelesse of els, shee will be very carefull to keepe *that*, and still be desiring to recreate her selfe with the sweetnesse of *that*. Inasmuch therefore as ioy in the holy Ghost, is a speciall token of the Church her beloueds good will vnto her, shee must needs be carefull to keepe *that* (except shee be very much out of tune) and still haue *that* bundle betweene her breasts, in the very night time, that is, *that sweetnes in her desires, even in the deepest, and darkeſt afflictions.*

Reason.

First of all, doe Christians desire to keepe that ioy which the assurance of their free iustification by Christ doth effect in them? then this shewes, that sound and solid ioy, is per-

3e. do I
v
Information

i Psal. 16.

manent, and durable. It is not *flitting*, like the ioy of the *worldling*; it is not *vanishing*, like the ioy of the *hypocrite*; it is not *perishing*, like the ioy of the *Epicure*. In Gods presence is *fulnesse of ioy*, and at his right hand (saith David in a Prophe-
 ticall strayne of Christ) are pleasures for euermoreⁱ. Now if in His GLORIOUS presence, there be fulnesse of ioy, and e-
 uerlasting pleasures; then the ioyes of his gracious presence must needs be *durable* also, being the *tast* and *beginning* of the *glorious*. I deny not, but that there is a mixture of sorrowes with their ioyes, because it is fit, and needfull, that so it should be; yet this doth not *nullifie* the *perpetuitie* of them, because it doth not anibilate the *essence* of them. Though Christians haue not alwayes a *feeling* of them, yet they haue alwayes the *being* of them. *Myrrhe*, betweene a mans breasts, hath a sweetnes in the night time, though whiles he sleepes, he smells it not: So, assurance of iustification is in the be-
 leeuers heart, and the sweetnesse of it in his soule, though while he slippes into sinne, and is in some sleepe fits of car-
 nall securitie, he be not sensible of the same. To thinke then that the ioy of Gods people, is a fading or transitorie ioy, is a groundles conceite, and a wrong done the honour of Gods mercy, which is the fountaine of it. For *what* God giues his children an hearty desire continually to keepe, *that* will HE keepe continually for them.

Vse 2.

Exhortation
 to vnbeleuers
 to get this ioy.

Secondly, this is of vse, to exhort and stirre vp all them that want this ioy, to seeke after it, and to endeouour to at-
 taine it. Such earthly things as are most permanent in their
 owne kinde, are most desired by them that enioy them, euery one will labour after them. *This* ioy is euer durable: They that haue *this* ioy, doe resolute and desire euer to keepe it. Labour therefore, oh, labour (I say) with might and mayne to get it, you that want it. And to helpe you hereto, you must not thinke, that it can be gotten for gold, or that
 siluer shall be weighed for the price thereof^k. But by the^l means.

ⁱ Job. 28. 15.
 Helpe to true
 ioy.

1.

First, by a godly sorrow for sinne. *Mary Magdalene* was fayne to stand *behinde Christ* weeping, and to wash his feete
 with

with her teares, before he had her *Goe in peace*¹. Peters con-¹ Luk. 7. 38.
verts were pricked in their hearts, before they could eate their⁵⁰
meate with gladnes^m. The Iaylor trembled before he reioycedⁿ.⁵⁰ A^{ct}. 2. 37.
They are the blessed ones which mourne, that shal be comforted^o.⁴⁶ A^{ct}. 16. 36.
Let not them thinke cuer to come to this ioy, who driue out^o Math. 3. 4.
of their owne hearts, all consideration of their owne sinnes,
which they haue committed; of Gods iudgements, which they
haue deserued; of Gods iustice, which is prouoked; of Gods ma-
iestie, which is offended; that their hearts may feele no smart,
their soules may be affected with no sorrow, for their trans-
gressions. For if euer thou hast read the *Psalmes* of *David*
through, thou hast found this to be true, that they which
sow in teares, shall reape in ioy^p. Oh, you hard-hearted, and^p Psal. 30. 6.
impenitent ones then, who could neuer yet mourn for your
sinnes, heare what *Saint Iames* saith, and be advised by him.
Be afflicted, mourne, and weepe, let your laughter be turned in-
to mourning, and your vaine ioy into heavinesse^q: that so mour-^q Iam. 4. 9.
ning, you may be comforted, and (as they, who after they
haue endured many a foretempest by Sea, come to *Arabia*,
where *Myrre* growes, get it, gather it, and smell on it) so
you, after your soules haue beene truely humbled within
you, may apprehend the righteousnesse of Christ, and be
spiritually rauished with the sweetnesse of it, in such wise,
that you may both resolute, and desire, neuer to let it
goe.

* Secondly, Get a good conscience; for that (as *Salomon* gaudium hodi-
saith) is a continuall feast^r. Well spake an *Ancient*^t, to this
purpose; I intend, brethren, this day to inuite you to a feast of
spirituall ioy, which ioy neither the plentie of riches, nor the glory
of the world, nor greatnesse of posteritie, nor health of body procu-
reth, but onely puritie of conscience. And no marvaile; for if
an euill conscience begets a timorous and trembling heart^t, then
a good conscience must needs produce a ioyfull and merrie
heart. Now how to get a good conscience, I direct else-
where^u.

* Lastly, because worldlinesse is a great enemy to this ioy,
therefore take heed and beware of couetousnesse^v. Stop thy no-
strills.

strills full of earth, and the sweetest Odours cannot affect the smell; So, let a man heare the sweetest Doctrines of the Gospell, euen of *free iustification by Christ, &c.* he can smell no sweetnesse in them, he can feele no comfort by them, if his heart be stuffed, and inordinately affected with the things of this life. As therefore thou wouldest reioyce in the assurance of *Gods loue*, make not the world thy *God* to loue.

Vse 3.

Lastly. Doth the Church here giue an example to all her sonnes and daughters, in resoluing that this sweetnesse *shall*, in desiring that this sweetnesse *may*, abide in her continually? Then this should teach all those members of the Church, who haue tasted of the ioy of Gods saluation, to endeouour to keepe and maintaine the same. The desires of a good Mother, in good things (especially seconded with care and industry) must be the patterne of the Childrens endeouours. If our Mother the Church hath desired, and endeououred in *ALL* ages to keepe this ioy; then *WEE*, (members of her bodie) in this age, must be carefull not to come behinde her in such desires and endeouours. With how holy a vehemeney doth *Paul* enforce this vpon the Church her children, both at *Philippi*, and *Theſsalonica*; *Reioyce in the Lord alway, againe, I say reioyce^x. Reioyce euer more^y. In this ioy as a man cannot be too excessive^z*, for the measure, so he cannot be *too long*, for the time.

Phil. 4. 4.
1 Theſ. 5. 16.
Pct. Mart.
1 Th. 1. 1. p. 100.
Iac iocunditas
ritiosum ex-
essumpati non
oreſt.

Our Sauour tells his Disciples, that he would haue *His ioy REMAINE in them^a*. Say therefore of this thy ioy (thou Christian soule) as *Iob* of his innocencie; *I will not let it goe vntill death.*

Ioh. 15. 11.

Now that thou mayest haue some directions in this case, these Rules will be vsfull for thee.

How to keepe
spirituall ioy.

1. Rule.

First, maintaine thy ioy in the Word, let *that* be the very ioy and reioycing of thy heart. Let neither the pleasures of the flesh, nor the profits of the world, nor the companie nor counsell of carnall friends, make thee giue ouer thy private reading, studie, and meditation, in *that*. Let neither the foulness, nor coldnesse of the weather, nor the length of
the

the way, nor the shortnes of the dayes, coole thy forwardnesse, or quayle thy diligence in the *hearing* of *that*. I am perswaded, that *David* did so much reioyce in the *fauour* of God, because he did so much *delight* in the *Word* of God. So much he seemes to testifie in that 27. *Psalme*. vers. 4. *I desire to dwell in the house of the Lord all my dayes, that I may behold the beautie of the Lord*; As if these words were (after a sort) spoken of purpose, to show, that if wee continue our *delight* in Gods Temple, wee shall continue our *sight* of Gods beautie, shining vpon vs continually to refresh vs. In the *Word*, wee shall meete with such sweete sentences, such gracious promises, as will strengthen our ioy, as will raise vs vp out of our heauie and disconsolate fits, as will shew Christ vnto vs, as will reueale the vnspeakeable goodnesse of God vnto vs. Experience in the Church of Christ, proues, that many a man and woman, hath gone with a trembling spirit, with a perplexed conscience (because their ioyes were not as they were wont to be) to the hearing of many a Sermon, about the reading of many a Chapter in the Bible, or of some other sweete passages in good Bookes; and they haue met with that *consolation*, that *satisfaction*, that they would not for any thing haue missed off. Let but thy delight then in the *Word* of God *abate*, and I dare boldly tell thee, thou shalt finde as much to doe to maintaine thy ioy in thy iustification, as he, to continue the refreshing of his brayne with sweete flowers, that cares not to come into those Gardens where they grow, or, that, hauing gathered them alreadie, stops them in some corner farre from his nostrills. Be sure therefore still to reioyce in the garden of the Scriptures, and be still plucking and sucking the sweetnesse of them, by private studie, and publique hearing.

Againe, a serious and frequent Meditation, vpon the excellencie of the benefit of *free iustification by Christ*, is a second help for a CHRISTIAN to maintaine his spirituall ioy. The deeper a man diues into the nature of a thing, the more knowledge shall a man haue of the value of that thing,

2. Rule.
To keepe
spirituall ioy.

thing, and sutable to his sight of the worth of it, will his delight in it be. The more sweete flowers are *rubbed*, the more fragrant Odour is extracted from them; yea, though these flowers seeme somewhat dead, yet by *rubbing*, the smell of them is revived; So, could but our faith euer and anon, be rubbing out by diuine Meditation, the marrow and spirits (as it were) of this bundle of *Myrrhe*, of this priuiledge, of *partaking* freely in the righteousnesse of Christ Iesus, it is admirable to thinke what abundance of *sweetnesse*, wee shall draw out of the same, to the continuall accheering and refreshing of our soules.

Quest.

Yea, but how must I by Meditation rubbe out this sweetnesse?

Ansiv.

I answere, thou must make, the *effects* of *Iustification*, the *Object*, of these thy *Meditations*.

How by meditation to pull sweetnes out of Iustification, viz. by meditating on the effect of Iustification.

1. Effect.
Rom. 5. 1.

First of all therefore, thinke oft with thy selfe, what an excellent thing it is, of an *enemie* of God, to be made a friend of God; of one that Once wert at oddes with him, to be set at one with him: but by vertue of the righteousnesse of Christ, thou art at one with God, as the Apostle speaketh; Being iustified by faith, wee haue peace with God, through Iesus Christ our Lord^b.

2. Effect.

Secondly, meditate what a rare thing it is, that, whereas thou wert once tyed to a most strict obedience to the Law of God (euen in thine owne person) insomuch that for thy fayling in the least tittle of that obedience, thou shouldest haue smarted for it for euer, now thou art freed from that rigour, Christ hath performed that perfect obedience for thee, and that Evangelicall obedience, which now thou performest (being sincerely respectiue to all the Commandements) is acceptable through Christ Iesus. But this also is an effect of iustification, as the same Apostle testifieth, when he saith; When the fulnesse of time was come, God sent forth his Son, made of a woman, made under the Law, to redeeme them that were under the Law^c. That is, they

Gal. 4. 4.

they that haue share in Christ, and his righteousness, they are redeemed from the rigour of the Law.

Thirdly, thinke with thy selfe, what an excellent benefit it is to be freed from the curse of the Law^d, to be redeemed from condemnation, and from the wrath that is to come. But this benefit belongs to them that are iustified. Being now iustified by his blood, wee shall be saved from wrath through Him^e. ^d Gal. 3. 13.
 ^e Rom. 5. 9.

Fourthly, Meditate how great a priuiledge it is to be freed from the sting of a tormenting conscience, which once thou didst vnder-goe; What a libertie thou hast now ouer what thou hadst then, when the Arrowes of the Almighty did drinke up thy spirit; and a restlesse, terrified, soule was within thee; and what great oddes there is betwixt thine estate now, and thy case then. But this freedome from terrors of conscience, comes from iustification, as the Prophet Isaiah signifieth in the 41. Chapter of his Prophecie, the latter part of the tenth verse, being compared with the first part of the foureteenth, where Iacob, who is upheld with the right hand of Gods righteousness, is wished (by the Lord) not to feare, nor be terrified; as giuing vs to vnderstand, that terrors of conscience doe not belong to them that are iustified. And in another place of that Booke, they that are trees of righteousness, of the planting of the Lord^f, or that are the righteous people^g, are promised to haue (by Christ their Iustifier) their broken hearts bound up, to haue beautie instead of ashes, the oyle of ioy in stead of mourning, and the garment of gladnesse in stead of the garment of heavinesse^h. * That is, as they did to Cain, and doe to Reprobates to drine them to desperation.
 ^f Isa. 61. 3.
 ^g Isa. 60. 21.
 ^h Isa. 61. 1. 3.

Fifthly, Meditate what a singular prerogatiue it is to haue hope in death, and that, whereas they that teare and weare out their dayes in sinne are like to die, either ragingly and discontentedly, as Saul, Iudas, and Iulian did; or else blockishly, like a stone, as Naball did; thou shalt die quietly, goe to thy graue in peace,

peace, and although it should be thy portion, to haue sharpe encounters with the Tempter, yet that thou shalt haue victorie, and confidence in the greatest extremitie. But this springeth also from iustification, as the Wise-man speaketh; *The righteous* (or the iustified man) *hath hope in death*¹.

¹Pro. 14. 32.

Sixtly, Thinke oft what a priuiledge it is to haue comfort in the middest of afflictions, and that, whereas outward troubles and crosses, are tokens of Gods wrath and displeasure to the wicked, they are signes of his loue and fauour towarde thee. But this also thou hast by the righteousness of Christ. Being iustified by faith (saith Paul) wee glory in tribulations, knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vs^k.

^kRom. 5. 1. 3.
4. 5.

Lastly, consider seriously, what an inestimable blessing it is to haue euerlasting blisse in the life to come; And, that, (whereas Reprobates shall haue that fearefull sentence, denounced against them, Goe yee cursed, &c.) thou art like to heare that sweet voice, speaking to thee; Come thou blessed, inherit the kingdome prepared for thee from the beginning of the world. But this is another fruit of sharing in the righteousness of Christ, if S^c Paul may be beleued; Whom he hath iustified, them also hath He glorified¹; That as sinne hath raigned vnto death, euen so might grace raigne through RIGHTEOUSNES vnto ETERNALL LIFE, by Christ Iesus our Lord^m.

¹Rom. 8. 30.

^mRom. 5. 21.

Meditate vpon these things, thou man or woman greatly belouedⁿ. I tell thee Christian, for want of this meditation, thou art much thine owne enemy. Thou spendest many a day vncheerfully, many an houre vncomfortably, because thou doest not so search into the worth of this bundle of Myrrhe, by such Meditations as thou shouldest. Can the often ruminating on this, that, (by vertue of Christs

ⁿDan. 10. 11.

19.

Christs righteousness) thou art at peace with God, freed from the rigour of the Law, redeemed from the curse of the Law, quiet, truly quiet in thy Conscience, that thou hast right to comfort in afflictions, to hope in death, to perfection of blessednesse at the day of iudgement; Can (I say) can this chuse, but preferue in thee, that spirituall ioy the Lord hath implanted in thy soule? *Gine heed* therefore, *gine heed* to these priviledges, and againe and againe thinke vpon them. So much for the second Rule.

Thirdly, A Christian shall preferue his ioy, by preferuing his *faith*. *Faith* is the nostrill of the soule (as I told you) which sendeth this ioy to the heart, from the apprehension of *Christs righteousness*, looke therefore how that is enfeebled, so will the *joy* be extenuated. They, that would haue sweet smells haue free passage to the braine, to refresh the animall spirits that be there, must haue a care to preuent Vlcers from breeding in the nostrills, by drying and strengthening the head, that no superfluities (which are the cause of such Vlcers) flow out of the head into the nostrills. So thou that wouldest haue the sweetnesse of this *Myrrhe*, the ioy of iustification to haue passage by the nostrills of *faith* alwayes to thy soule; *Keepe thy heart with all diligence, watch, and obserue that*, that the excrements and superfluities of *vnbeliefe, doubtings, distrust in Gods providence, fleshy ease, gining way to the loue of earthly things*, like so many Vlcers, may not breed in thy *faith*, and *breath* out such an vnkinde and stinking Odour, as may stop the passage of those comforts to thy soule, with which once thou wert wont to be refreshed.

3. Helpe to preferue ioy.

A Similie.

Fourthly, Take heed of sinne against conscience. The getting of a good conscience, is (as hath beene shewed) a meanes to come by ioy. And the keeping of a good conscience is a meanes to conserue ioy: How did *Dauid* eclipse his ioy, and *Peter* his, when as the one defiled himselfe by *adulterie* and *murther*, and the other denied his Lord and *Master*, both against the light of their owne consciences.

4. Helpe.

And wherefore is it, that some Christians, who were once wont to reioyce in the sauing health of the God of *Israhel*, come to be plunged into deepe fits of distresse, out of which they cannot so soone, and easily recover themselves, but because they are somewhat more bold with their consciences then it is fit, or lawfull. If thou wouldest walke then continually with the white garments of gladnesse vpon thy soule, beware thou doe not wound thy soule, by giuing way to any sinne, but endeavour to keepe a cleere conscience before God, and towards men, holding. (as the Apostle adviseth) the

• 1 Tim. 3. 9. *mysterie of faith in a pure conscience* °.

5. Helpe.

To conclude all. In the last place, because a worldly, and carnall ioy, is a great enemy to the spirituall, and sith it is as impossible for a man to reioyce (as worldlings doe) in the world, and the Lord, as to serue two Masters P: therefore take heed of a carnall and worldly ioy. * Not that I would haue a Christian, not take comfort in the outward blessings that God hath lent him; For, as he hath best right vnto them, so he hath most cause to take some comfort in them: And not to doe so, *Salomon* calls a *vanitie vnder the Sunne* °. But not onely to reioyce in impietie against God, in iniquitie against man (as profane ones doe) but also to reioyce in the outward good blessings of God *excessively* or carnally, is that which I advise euery beleuer to beware of. If a man should mingle a bunch of *Wormewood* with a bundle of *Myrrhe*, you cannot make me beleue, there will be so sweet a smell, as the *Myrrhe* alone would yeeld; Euen so, he that admits any transitorie, and worldly thing, at any time, as an equall Obiect of his ioy, with this transcendent treasure of justification, let him tell mee (be he neuer so deare in the eyes of God) whether he depriues not his soule (for the present) of that abundance of comfort, which once the thought of his discharge by Christ, did conuey vnto him. When therefore thou art to solace thy selfe with the vie of the creatures, let thy ioy know a measure, least the

vnmea-

• Aug de verb.
Dom. Ser. 37.
Sicut non potest
homo duobus
dominis serui-
re, sic & nemo
in hoc seculo
potest gaudere
et in Domino.
* A caution.
° Eccles. 5.

vnmeasurablenesse of thy worldly ioy, lessen the measure
of thy spirituall ioy, which this Bundle of *Myrrhe*, the
righteousnesse of CHRIST IESVS is the ground
of.

These are the Rules by which thou mayest obtaine
thy ioy in justification. Thinke on them,
make vse of them. And *heauens*-bles-
sing make them beneficiall
vnto thy soule.

A M E N.

L A V S D E O.
